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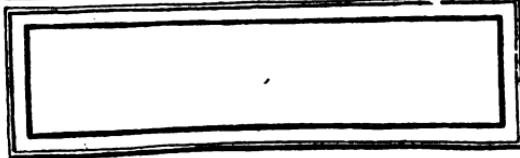
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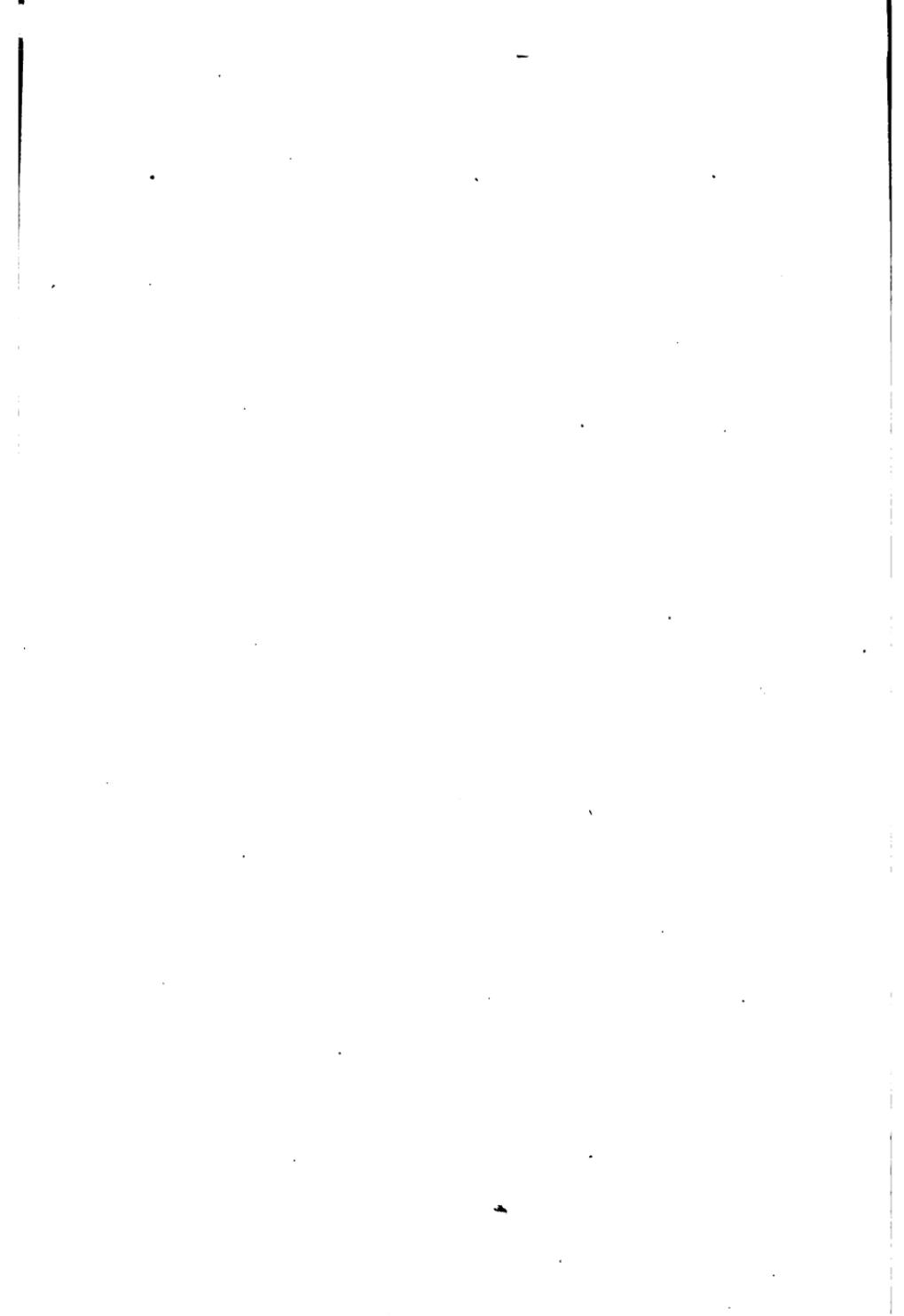


~~Marvin Clymer.~~

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Great Names & Nations

A First Book in Ancient History

BY

HARMON B. NIVER

Author of "A School History of England"



ATKINSON, MENTZER & GROVER

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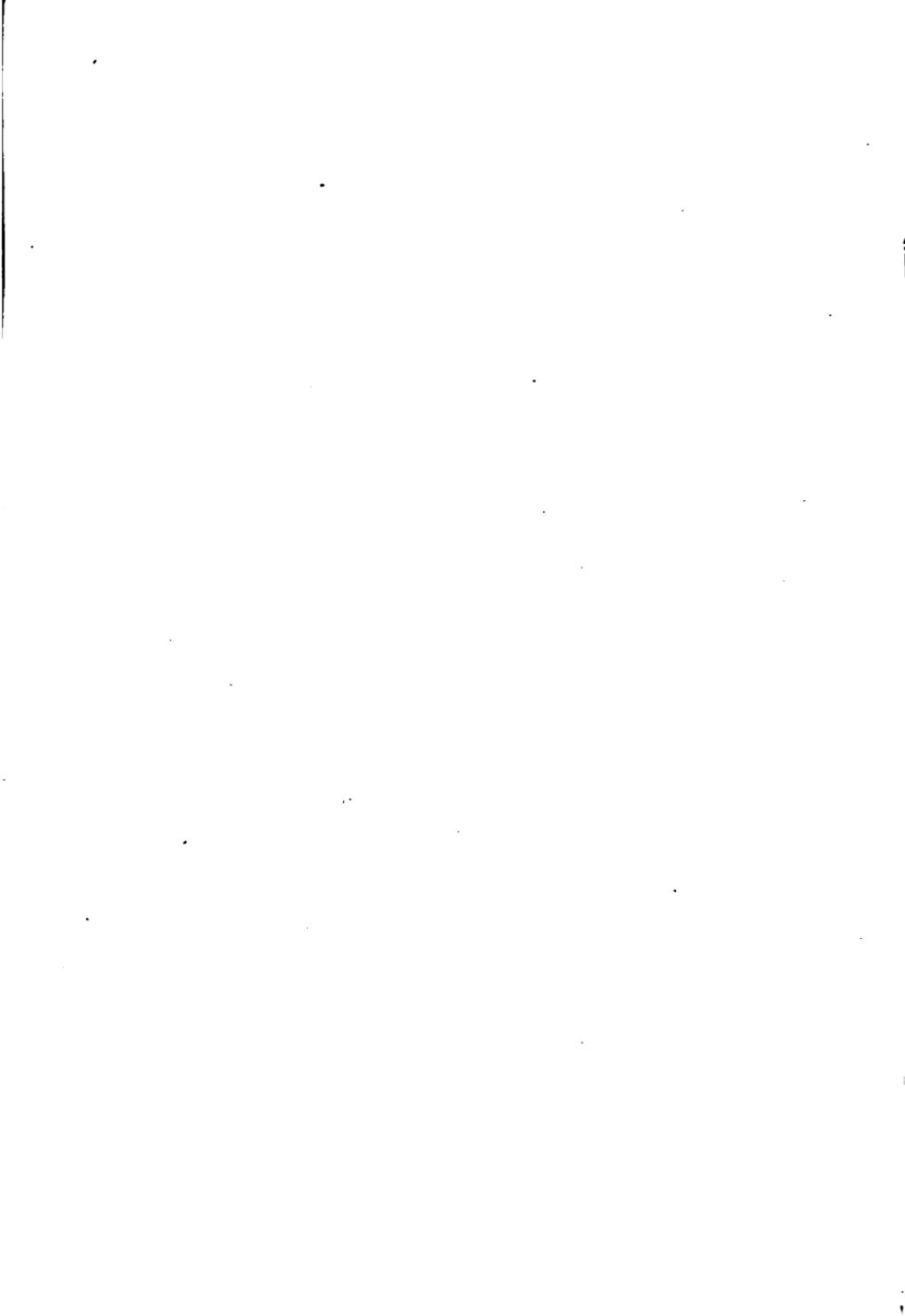
P R E F A C E

THIS little volume and the one to follow are intended to supplement and enrich the pupil's first study of the countries of the world. History and geography, being inseparably connected, may well be studied together. Mountains, plains, valleys, lakes, and rivers become interesting only when something is known of the people who occupy and use them.

Countries and cities, geographically considered, are at the best but dull subjects to the average boy or girl; but a knowledge of the leaders and people who founded and developed them, and of the great events that they have witnessed, transforms them into living things, awaking lively interest and enthusiasm.

To accomplish the end in view, in these stories the nation is properly put before the individual. Biography has been placed in its natural relation as an adjunct to history.

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GREAT NAMES AND NATIONS

CHINA

You would smile if I should ask you how you can tell a Chinaman. We are so well acquainted with his queer shoes, his loose blouse, and pigtail that we know him at once. His slanting eyes, yellow skin, and broad face tell us that he belongs to the Yellow race, whose home is in far-away Asia on the opposite side of the earth.

If we take the fastest train from New York we may reach San Francisco in about six days. Here we may get on board a great steamship, and after a voyage of fifteen days on the broad Pacific we reach Shang-hai, the New York of China.

What puzzles us most, as we see the great crowd at the wharf, is how a Chinaman can tell his friends if they come to meet him. To us they are like a flock of sheep, for it is impossible to tell one from another. All are smoothly shaved and dressed alike. If they should turn their backs the only

difference you would see would be in the length of their pigtails.

Chinamen are alike not only in looks and dress but also in conduct; for all of them, whether in school, on the street, or at home, do the same things in the same way.

In school the boys sit with their backs to the teacher. When they recite the lesson they all speak at the same time, shouting as loud as they can. A Chinese book begins on the last page and reads from top to bottom.

When a Chinaman meets a friend on the street he bows low and clasps his hands together, moving them up and down in front of him. If one should be on horseback or riding in a sedan chair or carriage, he must get down on the ground before speaking. If he wears spectacles he must take them off, for it is a great offense to a Chinaman to be looked at through glasses. If either should be too busy to stop he puts a fan before his face. This means, "In a hurry; can't stop to-day."

When you call at a Chinaman's home be careful to keep a little ahead of him on entering and leaving, and to sit down at the same time with your host, because it is thought very impolite to sit when others are standing. During your call he will give you a cup of tea, using both hands. This you must receive in the same way; but do not drink it until you are ready to go, for a Chinaman

never drinks until he wishes to end his visit, and the host then expects him to go at once. You may inquire of a Chinese gentleman how many sons he has and how they are getting along at school, but if you should ask after his wife or daughters he would become your enemy for life.

Throughout the great Chinese Empire we should find all the people looking alike, acting alike, and doing the same things. For two thousand years this has been true. The Chinaman does everything as his father did, and he thinks it a sin to change any of the old customs.

SOME WISE OLD KINGS

The Chinese are very proud of the great age of their country and of the wisdom of their kings. They call their emperor the "son of heaven," and their empire the "celestial empire." They believe that the world itself was made by a great giant, especially for Chinamen, and that they are the greatest and wisest people on the whole earth. They tell us that many, very many years ago the first Chinamen came from a far distant country. For a long time they led a wandering life, living in tents, until their first great king, Yu-Chau, led them into the land along the Yellow River and taught them to build huts from the boughs of trees. But they never forgot their tent life, and the Chinese house is still built to look like a tent.

The next king was the wise Su-jin, who, like our Indians, found that he could kindle a fire by rubbing two dry sticks together. He also taught the people how to count the days, by tying knots in a string. Fuh-he found out the use of iron, and Chin-nung invented the plow.

The next king was Hoang-ti. *Hoang-ti* means



A Chinese House.

Yellow Emperor, just as *Hoang-ho* means Yellow River. This emperor divided the year into months and made the first calendar. He also built roads and ships. His wife, Se-ling, taught the people how to unwind silk cocoons and to weave the fiber into cloth.

During the reign of Yao and Shun the Yellow River caused great destruction and death by

overflowing its banks. The people call this river China's Sorrow, because of the millions that have been swept away by its floods. The next emperor, Yu, spent nine years in digging canals to drain off the waters. But the unruly stream refused to stay in its new channels, and from time to time, when the spring floods came, it would break over its banks, drowning people and carrying away their houses.

The greatest of all the old Chinese kings was Che-Hoang-ti, who is sometimes called The Great. When he came to the throne there were a number of kings ruling in different parts of China who would not obey the Yellow emperors of the Middle Kingdom. But Che-Hoang-ti made war on them and united all their countries into one, which we now call the Chinese Empire. He was really the first *emperor*.

North of China lived a fierce race of yellow warriors called Tartars. They now began to break into Hoang-ti's country, killing the people and carrying off their property. He gathered a large army and defeated the Tartars in many battles, driving them back into their own land.

To protect his people against these robbers the emperor then began to build the Great Wall, which still stands on the northern border of China.

When he was safe from all his enemies, Hoang-ti divided his empire into thirty-six provinces and

set a man over each to govern it. He then made a grand tour of his whole country. It had been the custom in China to keep in repair only those roads over which the kings traveled. But Hoang-ti said the people needed good roads as well as the



The Great Wall of China.

king, and he caused all of them to be kept in good condition.

We have one thing to tell about this emperor that is not so worthy of praise. He had made many changes in the religion and government of China that the learned men did not like. Wishing to gain their favor, he called them all together to a great meeting and explained to them why he had done these things.

One man arose and said: " You, O king, are the

greatest man of all time, and you have done more for the good of your country than all the kings that have lived before you."

At this one of the learned men said: "That fellow is a vile flatterer, O king, and is unworthy of the position he occupies. What he has told you is not true; for in our books we read of kings that were far greater and wiser than you."

You may be sure that this made Hoang-ti very angry. He declared that if such things were in the books he would destroy them, and that he would put to death any man who should ever speak of them again. Then he commanded that all the books in the Empire should be burned, saving only those which were written about farming, medicine, building, and astronomy. Four hundred and sixty of the learned men who would not obey him he buried alive in a great pit, and many more were put to death.

But Hoang-ti and his men could not find all the books. Some were hidden away in secret places, and after his death they were brought out and printed again, so that many of the oldest Chinese books are still treasured and read by the students and wise men of China.

CONFUCIUS, THE CHINESE SAGE

A sage is a wise man, and Con-fu'-cius, or Kung-Fu-tse, was the wisest Chinaman that ever lived.

The names of persons, like everything else in China, are upside down. John Smith would be called Smith John, and Willie Jones, Jones Willie. Confucius belonged to the Kung family, and was named Fu-tse, or The Teacher. His father, Kung-Heih, who was a soldier and a judge, died when the little Confucius was only three years old, so that his mother brought him up.

She sent him to school, where he astonished everyone by his knowledge. He became so famous that he was appointed to a public office at the age of seventeen. When his mother died, a few years later, he left his office and went into mourning for three years, as the custom is in China. After that he became a teacher of young men, for he thought he could do the most good in that way. So many came to learn of him that at one time he is said to have had 5,000 pupils.

Once he was passing with his pupils through a field where a man was snaring birds. After watching for a while Confucius said to the man:

“I do not see any old birds here. Where have you put them?”

“The old birds are too wary to be caught,” replied the hunter, “and the young ones which fly with them also escape. I can catch only those that fly by themselves, or that go in company with other young birds.”

“Do you hear that?” asked Confucius of his

pupils. "The young birds escape only when they keep with the old ones."

In this way he would teach his pupils to respect and obey their parents and teachers, and also to follow the old customs of the country, since these were established by their ancestors.

Confucius spent his long life of seventy-three years in teaching and in collecting the old writings of the empire. His works include the Book of History, the Book of Rites, the Book of Odes, and the Spring and Autumn Annals. These books are greatly prized by the Chinese and are carefully studied. The Book of Rites tells just how a Chinaman must live from his birth to his death. The Chinaman who can repeat the most of these books by heart is thought to be the best and wisest man, and offices and honors are given to him.

Confucius was once asked if he could give some rule by which we can live at peace with all men.

"Yes," said he; "do not do to others what you would not like to have them do to you."

Here are some sayings of Confucius:

To see what is right and not to do it is to be a coward.

He who offends against Heaven has none to whom he can pray.

The superior man is slow in his words and earnest in his conduct.

The most important thing taught by Confucius

was the duty of children to love and obey their parents when alive, and to honor and worship them after death. When a Chinaman does wrong or changes the old ways he is thought to dishonor the memory of his parents, and there is no greater crime than this in China.

HOW THE CHINESE CAME TO WEAR PIGTAILS

Many years after Confucius and the great Che-Hoang-ti had passed away, the yellow robbers of the North came climbing over the Great Wall into China. The Emperor had brave soldiers to guard the wall and see that no one should cross it; but now the Tartars had grown very strong and the Chinese were not able to keep them out. Their king was called Gen'-ghis Khan, a name meaning Very Mighty King. Genghis was one of the greatest generals that ever lived, and he conquered all of central and southern Asia and killed millions of people. He did not live long enough to subdue the Chinese, for they fought bravely. But his grandson, Ku'-blai Khan, carried on the war until the Chinese were forced to yield.

Their great leader, General Chang, escaped to Indo-China, where he raised a large fleet for a last attack on the Tartars. But it was caught in a terrible storm in the China Sea and Chang was drowned.

Kublai Khan then became the first Tartar emperor of China. He compelled every Chinaman to

shave the top of his head and to braid the rest of his hair in a queue as a sign that he was the slave of the Tartars. After a time the Chinese drove the Tartars out of their country, but they were afterwards conquered by another Tartar tribe, and they continue to wear pigtails to this day.

Kublai Khan built the city of Pekin, which is still the capital of the Chinese Empire. The city was eight miles square and surrounded by a high wall. Within the outer wall was another city, six miles square, and within this still another, one mile square. In the inner square was the royal palace, containing dining halls for hundreds of guests, and there were hundreds of other rooms, made very beautiful with pictures and statues. The palace was surrounded by a park and lake, where the king fished and hunted. Outside of the park the king kept his army of a hundred thousand men always ready for war. Marco Polo, a traveler from Venice in Italy, once visited Kublai at Pekin and remained many years at his court. When he returned home he wrote an account of his visit. He told his countrymen all about the wonderful land of China, with its wealth of gold and jewels, and his stories made the people of Europe eager to visit this rich country.

INDIA

THE HINDUS

NORTH of India there is a broad, level country called the Plain of Pamir. Now, it has little rain and the climate is cold. But in early times it had abundant rain and sunshine. The grass and grain grew thick and high, and luscious fruits and fragrant flowers made it the very garden of the earth. The people who lived there in that far-away time called themselves Ar'-yans, or the noble race. They kept cattle, sheep, and pigs. They also raised wheat, which they cut with a sickle and drew away in wagons with wooden wheels and axles. The women spun wool and wove it into cloth, and the men tanned the skins of animals into leather for shoes. They built canoes and skiffs in which they sailed upon the rivers, and for weapons they had spears and the bow and arrow.

After a time the country of the Aryans became crowded, and many tribes, led by their chiefs, began from time to time to leave the country. Some climbed the snowy passes of the mountains and settled along the Indus River in northern India. There they found a dark-skinned people. They drove them out and took the land for themselves. Some of the natives were kept as slaves. The Aryans

spread over the Indus valley and soon came to be called Hindus, or Dwellers on the Indus. Then they moved southward into the great plain of the Gan-ges, driving the native tribes across the hills into the Deccan, as the high plain in the south of India is called.

The Aryans looked down upon these natives. They called them the "flat-nosed" race, and despised them because they worshiped no gods and ate meat raw. Nothing now remains of them except the mounds and stone slabs which still mark the graves of their dead.

The worship of the early Hindus was very beautiful. There is an old collection of hymns from which we learn much about the Hindu religion. A favorite god was In'-dra, the god of rain. Without rain the crops fail, and the people die of hunger. Indra is thought to fight battles with the clouds and compel them to give forth rain. Agni was the god of fire, Soma the god of wine. A log of wood was a proper offering to Agni, and wine was acceptable to Soma.

After a time this simple worship became a wicked idolatry. Human beings were sacrificed in honor of idols. The chief gods became Brah'-ma, the Creator; Vish'-nu, the Preserver, and Si'-va, the Destroyer.

At O-ri's-sa there is a temple of the god Vishnu. At the yearly festival in honor of the god a great

wagon containing the idol was drawn through the streets, and men and women would throw themselves under the wheels and be crushed to death. They believed that this pleased the god, and that he would make them happy after death.

The Ganges is regarded as a holy river, and the Hindus will travel hundreds of miles to bathe in its waters.

The Hindus are divided into four great classes called "castes." The priests, or Brah'-mans, are the first, or highest, caste. The soldiers and rulers form the second caste. The farmers and mechanics are the third, and the lowest caste is composed of the slaves. A man must always remain in the caste in which he was born and follow the business of his father. If he lives a good life his soul may pass at death into the body of an infant born into a higher caste. But if a Hindu does not remain in his caste and keep all the rules of his religion, then his soul may enter the body of an animal or of an insect, and thousands of years must pass before he can hope to again become a man.

The Brahmins made a great many laws which the lower castes must obey. They would tell the people that if these laws were not all kept, those who broke them would after death become pigs, snakes, or even poisonous insects and plants.

At the same time that Confucius was teaching the Chinese to return to the old ways of living, a

man arose in India who opposed the foolish ideas of the Brahmins.

GAUTAMA BUDDHA

Gau-ta'-ma was the son of a king in northern India. In later life he was called The Buddha, meaning the Enlightened One. His mother, Ma'-ya, was thought to be the most beautiful woman in the world. She died soon after Gautama was born, and he was brought up by his aunt. You will not be surprised to learn that he was a very beautiful boy and that he soon became more thoughtful and wiser than any of his playmates. When he went to school his teachers soon found that he already knew more than they did. He could write from memory all the old hymns, and in arithmetic they found that he could write numbers large enough to tell how many drops of water would fall upon the earth if it rained every day for ten thousand years.

Gautama loved to be by himself. He would wander into the forest and stay all day lost in thought. When he grew older his father thought that it would cure him of his habit of idle dreaming if he should get married.

Now it happened that a neighboring king had a beautiful daughter, Gora, for whom he wished to find a husband. Gautama wished to marry her, but the king said that he did not want his daughter

to marry a mere dreamer. So he decided to hold a great athletic contest, and that the young man who showed himself strongest should have the princess.

On the appointed day, about five hundred young princes assembled, and it was found that Gautama easily led in everything. He was the best runner,



A Statue of Buddha.

leaper, swimmer, and archer, although he had never practiced any of these things. He was surely a good archer, if we are to believe one story which says that he split a hair with his arrow at a distance of ten miles, though it was as dark as night. With his keen sword he cut off two tree trunks with so

swift a stroke that the trees did not fall until the air-spirits, the De'-vas, breathed upon them, when they fell with a crash to the earth.

After Gautama had won all the contests, the princess threw a wreath of flowers over his shoulder. This was a sign that she was willing to marry him.

Although the king gave them a beautiful palace to live in, with parks and gardens where fountains played and birds sang, the prince was not happy. He wanted to do something to help his fellow-men to be happy. He felt that he was in the world to do something, and not to lead a life of pleasure. His father would not allow him to see any unpleasant thing.

People who were old, sick, or poor were kept away from the palace. But one day when the prince was riding with a company of friends in a park, he met an old man, lame, wrinkled, gray-haired, tottering upon his staff.

“Who is this man?” he asked of his servant.

“Sir,” replied the servant, “this man is old, his senses are feeble, his strength is gone, he is despised by everybody and left here to die. But such a fate is not for this man alone; your father and all your relatives and friends shall come to the same state, and there is no other end for living beings.”

“Alas!” said the prince, “why are we so proud

of our youth, seeing that old age soon comes upon us? Coachman, turn the chariot quickly. What have I to do with pleasure?"

Another day, going out again, they met a poor man suffering with fever. Farther on a funeral procession was seen bearing a body to the tomb. He again asked his coachman what these things meant, and learned that all men could become sick and die. Once more he met a tall, thin, stern-looking man, who told the prince that he had left his home and every pleasure; that he was living upon alms, wandering about trying to make himself better. Gautama liked this kind of life, and one night he left his young wife and his beautiful palace and rode away into the forest.

He met an old hunter and gave his beautiful garments of silk for the hunter's yellow coat made from the skin of a stag. He then sought a noted teacher who had a school of three hundred pupils; but he soon went away, for the priest could not tell him the things he wanted to know. He then heard of another still more famous teacher. But even this one could not tell him how to find happiness. He then went away by himself, and after long study he found out how to be happy. During this time we are told that many bad spirits came and tempted him to return to his old life. When they found he would not do this, they came in great armies to kill him, and the rock and spears which

they threw at him were changed into flowers and formed in wreaths about his head.

When Gautama, or Buddha, as he now called himself, was satisfied that he had found out the true religion, he wanted to teach it to others. Soon he had sixty followers. He sent them out as missionaries to teach others. Buddha declared that the Brahmins played tricks upon the people to get their money. He said that the system of caste was wrong. "Between a Brahman and a man of another caste," said he, "there is no difference." This was good news to the poor Hindus. Thieves and robbers, beggars and cripples, gathered around him. Mighty kings came also to confess their sins, and even many of the proud Brahmins confessed their ignorance before him. The sacrifices to the old idols were stopped. Beautiful churches were built for Buddha. These were open to all classes of people, men and women. Missionaries were sent to Ceylon, to Siam, to Burma, to Thibet, and to China, and many of the people in these countries still hold to the religion of Buddha.

We like to read how Buddha, after twelve years of absence, went back to his wife and father. He found, too, his son, whom he had left a baby.

Many tales are told of his great power. Here is one: Once in a forest there was a noted robber, who was the terror of the neighborhood. Buddha, coming that way, went boldly into his den. The

robber rushed out at once to kill him. But Buddha spoke so kindly to him that the robber threw down his club and became a follower.

Near the close of his life a sad thing happened. His native city was attacked by a neighboring king and utterly destroyed. In the evening Buddha walked through the place. He came to the beautiful gardens where he had played when a child, and where he lived with his beautiful wife. All was in ruins. The place was filled with the bodies of the dead and wounded. Buddha went from one sufferer to another, helping and comforting them as best he could, and telling them of a happy and blessed life beyond the grave.

Soon after this his time came to die. He had his disciples prepare his bed between two tall trees. As he lay there dying the two trees became laden with fragrant blossoms, which fell upon his couch and covered him. "And as he passed away," the Hindu story says, "a fearful earthquake occurred which shook the whole world; the sun and moon were darkened, meteors flashed, and funeral music sounded from the skies."

ALEXANDER THE GREAT AND KING PORUS

Many years after Buddha was dead, the Greek general, Alexander, set out to conquer the world. Alexander was King of Macedonia, and we shall hear about him in the stories of Greece.

He had heard of the rich country of the Hindus along the Indus, and was eager to conquer them. In the eastern part of Af-ghan-is-tan' there is a deep valley across the mountains called "Khai'-ber Pass." India, you know, is cut off from the rest of Asia by high mountains, and there are only a few passes by which travelers may reach it. Khai-ber Pass is the chief one, and many mighty armies have come that way to India.

At the beginning of summer Alexander brought his army to Ca'-bul, and then came marching down Khaiber Pass into the Pun-jab, or "land of the five rivers."

It was the rainy season, and the rivers were so swollen that he had a hard task to get his men across. The Hindus were astonished at the fearless conduct of the Greeks and a good deal frightened by their dangerous-looking swords and spears. Several of the Hindu kings hastened to surrender to Alexander. But when he came to the river that bordered the country of Porus, that king gathered an army of soldiers, horsemen, chariots, and elephants to keep him out.

The war-elephants looked dangerous, and Alexander sent his soldiers to another place to cross. But Porus also sent his men to meet them, and the Greeks did not dare go into the water.

At last Alexander ordered his soldiers to pitch their tents as though they meant to remain there.

But in the middle of the night he took his bravest men and hurried up the river to a good crossing-place. Long before light they came upon the astonished Porus. The Hindu king and his men fought bravely, but they were no match for the Greeks. Porus was made prisoner and taken into Alexander's tent.

"How do you wish me to treat you?" asked Alexander.

"As a king," replied Porus.

The Greek was so pleased with his brave fight and with his noble answer that he made him his friend and gave him back his kingdom.

Alexander's men had grown weary of war, so they went sailing down the Indus to the sea, where they met their ships that were to take them back to Greece.

THE MIGHTY MAH'-MOUD

For many years after Alexander left India, Porus, his children, and grandchildren were left to rule in peace. But the Hindus were worshipers of idols; and when people of the Mo-ham'-me-dan religion began to spread over Asia, they made war on every people who would not accept their faith.

Mahmoud, King of Afghanistan, believed that God had commanded him to destroy all idols and idol-worship and to make all Hindus worship the one true God. Many of the idols were made of gold and silver, and the temples were stored with

money and jewels. All this wealth Mahmoud carried off to his own country. Mahmoud was a mighty warrior. Seventeen times he led his soldiers to victory in India.

Once he heard of a very rich temple which stood near the sea in western India. As many as 300,000 people worshiped the idol, which was made of pure gold. Every day the idol was washed with water brought from the holy river, the Ganges, a thousand miles away. It took two thousand priests and three hundred musicians to conduct the services of the temple.

To reach the temple Mahmoud had to lead his army across a wide desert where there was no food nor water. Twenty thousand camels were loaded with water and provisions for the march.

When he approached the temple a messenger came out to see him.

" You and all your army will be instantly killed by our god," said he, " if you offer any disrespect to his temple."

Mahmoud laughed loudly at this. " We will see about that to-morrow," he replied. But when he attacked the walls around the temple the Hindus fought so bravely that it was several days before he broke through.

At last he came in sight of the gold idol, an ugly-looking object over fifteen feet high. He hurled his spear at the idol's head and broke off

the golden nose. Then the priests fell on their knees about him and cried, "We will load all your camels with gold if you will only leave us our god!" His friends urged him to do this, but Mahmoud said, "No; I have come to destroy idols, as God has commanded me."

Then his soldiers threw their spears at the idol until they broke a great hole in its side. Out poured a glittering stream of diamonds, rubies, pearls, and emeralds, which had been stored in the hollow image. Besides this there were thousands of images of gold and silver in various parts of the temple, and Mahmoud carried away more wealth than he had gained in all his former wars in India.

When this rich king came to die he had all his gold, silver, and jewels brought out of his treasury and put before him. All his army, elephants, camels, horses, and chariots passed in review. Then the king wept at the thought of never seeing any of his treasures again. He retired to his palace and a few days afterwards died.

THE GREAT MO-GULS'

Near the city of A'-gra, in India, stands a building which is said to be the most beautiful in the world. It is the Taj Ma-hal', or royal tomb of the wife of the Shah Je'-han, the greatest of the Great Moguls.

"But who were the Great Moguls?" you ask.

The Moguls, or Monguls, were people of the yellow or Mon-go'-li-an race who conquered India. They drove out the descendants of Mahmoud and made Del'-hi their capital city. After that the Yellow Emperor of India, who lived at Delhi, was called the Great Mogul. The first Mogul invader was Ti'-mour, the Lame, or Tam-er-lane', a descendant of the Tartar, Genghis Khan, of whom we have read. His capital was at Sa-mar-cand', in Tur-kes-tan'. He was a very bloody warrior, and delighted to pile up the heads of his prisoners in front of the cities he conquered. When he took Delhi he made a great pyramid of 100,000 heads. Though he stayed only two weeks at Delhi, he caused greater destruction and suffering than any other invader.

Many years after his death, Ba'-ber, the great grandson of Tamerlane, who ruled at Cabul, led his army into India and made himself emperor at Delhi. He was the first Great Mogul.

Baber died before he could entirely conquer India, but his work was finished by another emperor, Ac'-bar, who made himself ruler over the whole country. The Mogul emperors were noted for their great wealth and their splendid palaces and festivals. One of the finest holiday celebrations was held on the emperor's birthday. There was a fair at which all sorts of goods were sold, and processions were held lasting several days. A

splendid tent was erected for the emperor. There were rich hangings of silk embroidered with gold and precious stones. Each noble also had a rich tent. Several acres of ground were covered with silken carpets and rugs, where the court met to see the ceremonies.

On the great day of the festival hundreds of elephants passed in review, each having a great golden plate on his head set with gems, and covered with cloths of silk embroidered with gold thread. Next came thousands of horses and trained animals — lions, tigers, rhinoceroses, leopards, and hounds. Then an enormous troop of horsemen, all glittering in cloth of gold, closed the procession.

Then a great golden scale was brought out. On one side sat the emperor. The courtiers piled up gold, silver, gems, and curious ornaments on the other side until the mass balanced the weight of the emperor. All the treasures were then scattered among the crowd, and there was a mad scramble to get them.

Many forts, towers, and tombs built by Acbar are still standing, but Jehan was the greatest builder; for, besides the Taj Mahal, he has left palaces at Agra, and a mosque, or church, called the Pearl Mosque, on account of its whiteness and beauty.

The throne on which Jehan sat was one of the wonders of the world. It was called the Peacock

Throne, because the back of it was formed by two peacocks with tails spread out. The beautiful colors of the plumage were shown by rubies, sapphires, emeralds, and diamonds, while just above them was perched a parrot carved from a single emerald. The framework of the throne was solid gold. The



The Taj Mahal.

throne was worth over thirty millions of dollars, and the jewelers of Shah Jehan labored seven years to build it.

Nothing now remains of the throne except the marble base on which it stood; for a king of Persia captured Delhi and carried it away, and no one

knows what became of it afterwards. The Moguls with all their glory, gold, and gems are gone forever, but the palaces, tombs, and monuments which they left are still the most beautiful structures in the world.

HOW THE ENGLISH CAME TO INDIA

Many tales of the rich Mogul Empire had been carried by travelers to the countries of Europe, and every sea captain was eager to find a way to that land. Many tried in vain. Columbus thought he had found India, but it proved to be a new world. At last a Por'-tu-guese sailor, Vas-co da Ga'-ma, reached Cal'-i-cut on the western coast. Then came the Dutch, the French, and the English.

In 1600 the great queen, Elizabeth, gave a company of merchants permission to trade in India. They were called the East India Company. This company built trading stations at Cal-cut'-ta and Ma-dras'. Many years afterwards there was a clerk in their employ at the Madras station named Robert Clive. Clive was noted for his courage. He once accused a young officer, with whom he was playing cards, of cheating. The officer held a pistol at Clive's head.

"Make me an apology at once," he said, "or I will fire."

"Fire away, then," answered Robert; "I said you cheated, and now I say it again."

The officer did not fire.

At this time there was war between the French and the English. The French held Arcot, a city with a hundred thousand inhabitants. With only five hundred men Clive attacked the city and took it.

As he came near the town a terrible thunder-storm arose. The natives were afraid to fight during the storm and soon surrendered.

Clive was then besieged in the city by the French with ten thousand men. They had war elephants with iron plates on their heads, which were trained to butt against the gates to break them down. But Clive, although besieged for many weeks, drove all his enemies off and saved the town for the English.

Soon after this there came terrible news from Calcutta. An Indian prince, Su-ra'-jah Dow'-lah, had captured the English garrison. He locked up 146 of them in a narrow room, where all but twenty-three died of suffocation and thirst in one night.

Clive determined to have revenge. He marched to Calcutta with 3,000 men. He defeated the Surajah, who had 30,000 men, in the famous battle of Plas'-sey, and thus made the English power strong in India. Since that time the English have conquered the entire country, and the King of England is Emperor of India. But he owes his throne to Robert Clive more than to any other man.

EGYPT

THE LAND OF THE NILE

ABOUT the time that Confucius was teaching the Chinese to follow the good old ways of their fathers, and Buddha was teaching the Hindus how to live better lives, an old Greek traveler was writing about the wonderful land of Egypt. "Egypt," said he, "is the gift of the Nile." In this country it rains not more than once in a thousand years; but every summer the great river, fed by the rains of Central Africa, overflows its banks. All the country then becomes a great lake. The houses are surrounded by water, and the boys and girls go about barefooted, wading from place to place.

When at last the waters go away, a thin layer of black mud is left spread over all the country. It was on this account that the country was called Kent, meaning black land.

Year after year the Nile has been bringing down its layer of black mud. Every year the lake grows wider and the mud deeper, until now the soil of Egypt is deep and rich, and cotton, corn, and wheat grow quickly and yield large crops to feed and clothe the people.

Great dams are built to hold back the water,

and during the long dry seasons the farmers use it to water their gardens and fields. Without the river this rich land would be only a barren waste of sand, where neither plants nor animals could live.



The Pyramids.

Do you wonder that the old Greek traveler called Egypt the "gift of the Nile"?

At the mouth of the river a great three-sided piece of black soil has been left. This is called the ✓ "Delta," because the Greek letter *delta*, or Δ , is three-sided. The Delta is the richest land in all Egypt.

Very long ago a company of people came into the Delta to live. They found it very easy to get food from the rich, black soil. They did not need to plow or cultivate. They sowed the grain in the soft mud, and it grew up and gave them a hundred bushels for one. These people were ruled over by kings. They built strong cities, with splendid temples, monuments, and tombs.

CHEOPS, THE PYRAMID BUILDER

✓ One of these cities was called Mem'-phis. It stood on the left bank of the Nile, and was once ruled over by a great king by the name of Che'-ops.

Near Memphis is a wonderful pile of stone which is called the Great Pyramid. It covers as much ground as five city blocks, and is nearly twice as tall as the tallest building in our large cities. It is built of great blocks of hard, red stone, each one as large as a trolley car. The Egyptians must have been good builders, for each one of these stones was cut out in a quarry hundreds of miles up the Nile, and brought all the way to Memphis. Then they had some machinery for raising them high up in the air so that they might be built into the pyramid.

For hundreds of years no one knew what the pyramid was for. As it was of no use to anyone, men began to take away the stone to make other

buildings. But one day, when a workman was busy on the side of the pyramid cutting out a block of stone, a piece fell through an opening and rolled down inside the pyramid with a clattering sound.



Obelisk and Ruined Gate to an Egyptian Temple.

He called other workmen, and they found a long passage leading into the pyramid. Following this they came to three large stone rooms, one

of which had beautiful walls and ceilings made of a kind of marble polished until it shone like glass. In the middle of this room was a large stone coffin. There was no dead body within, but upon the walls was written in many places the name of Cheops. Then they knew that this king had built the pyramid for his tomb.

There are seventy pyramids still standing along the Nile, but that of Cheops is the largest. Nearly V all of them were meant to be the burial places of kings.

The Egyptians were careful to preserve the bodies of their friends, for they thought that if the body should decay it could never be raised from the dead; so they embalmed it with oils and spices, and wound it with linen. Thousands of such embalmed bodies are found in the tombs of Egypt. We call them "mummies," and some of them are so well preserved that they still look like the pictures and statues of the kings who once lived in them.

It is said that Cheops employed a hundred thousand men for thirty years in building the pyramid. He seized the people and made them work as slaves, and even closed the temples in order that he might have all the money for his work. And after spending nearly all his life in building a tomb, his body was not buried in it after all. The people were so angry on account of his wicked deeds that they would not allow it to be placed there, and the

statues that he had made of himself they broke. The pieces of one of them have been found.

THE SHEPHERD KINGS

If you look at the map of the continents, you will see that Asia and Africa are joined together by a neck of land called the Isthmus of Suez. This isthmus is a green and delightful country, and was very attractive to the shepherds who tended their flocks among the dry hills of Pal'-es-tine. Sometimes a famine would compel the shepherds to go down into Egypt to buy food. The granaries of that country were always well filled, and there was plenty to sell to those who needed it.

Once the shepherd tribes joined together and formed a kingdom called the ~~Hittite~~ kingdom. One of their kings led them into Egypt, and they fought with the King of Memphis and drove him out. They then made Egypt their own country and lived there for two hundred years.

It was in the time of these shepherd kings that the sons of Jacob went down to Egypt to buy corn. They found that their brother Joseph, whom they had sold as a slave, had become the chief officer of the Egyptian king.

The Hittites were of the same race as the Hebrews and felt friendly toward them. So King Pharaoh invited them into Egypt, and gave them the land of Goshen in which to live.

RAM'-E-SES THE GREAT AND THE HITTITES

After a time the Egyptians drove the Hittite kings out of Egypt, but the Hebrews still remained in the land of Goshen.

The Hittites had formed a new kingdom near the Red Sea. Rameses the Great had become King of Egypt, and he was afraid the Hittites were going to attack his land again, so he made war on them. He defeated them in a great battle at Kadesh. A poet who wrote about the battle says that Rameses drove his chariot right through the Hittite army, scattering them right and left and killing many of them. The Hittites were so terrified that they tumbled one over another in their flight.

When Rameses came back from Kadesh he rode through Goshen.

"Who are these people that have these fine sheep and cattle?" he asked.

He was told that they were Israelites, who had come into Egypt in the time of the Shepherd Kings.

"Well," said Rameses, "there are more of them than there are of us, and some day they will drive us out of our own country, if we do not take care."

"They belong to the same race as the Hittites," his servant told him, "and they have been kept hard at work, but, in spite of all that can be done

, to keep them down, they become stronger every year."

"Let them be divided into companies of a hundred each, and put an overseer at the head of each company," said Rameses, "and set them to making bricks. I am going to build a great wall to shut out these enemies of Egypt."

The wall was built. It reached from the Nile near Memphis to the Med-i-ter-ra'-ne-an Sea, a distance of ninety miles.

Then the king built a canal from the Red Sea to the Nile. Along the wall and the canal he built "treasure cities." These contained great store-houses and forts, where food and supplies for war were kept.

He had plenty of work for them, for he now decided to build a new capital in the Delta. He chose the treasure city Ta'-nis. Here he built palaces, temples, and gardens, and made it the most beautiful place in the world.

When Rameses had finished his wall and his cities he began to build temples. He finished the great temple of Kar'-nak, which his father, Se'-ti, began. The Hall of Columns in this temple is the most wonderful structure in the world. The columns are sixty feet high and twelve feet thick.

On the outer wall of the Karnak temple is one of the most interesting things in Egypt. The treaty of peace which Rameses made with the Hit-

tites is carved there. This is the oldest treaty in the world. In some of the larger books about Egypt you may read it all.

Whatever the Egyptians build is noted for great size. Rameses had a number of huge statues of himself carved out of the rock. Four of these stand in front of a great temple. Another, which is now broken, stood fifty-four feet high—as high as a four-story building. A beautiful obelisk which Rameses had placed in front of his temple of the sun now stands in a public square in Paris. It is eighty-two feet high and cut out of a single piece of pink granite.



Ruins of a Temple of Rameses.

OLD ASSYRIA AND BABYLONIA

A NATION THAT IS DEAD AND BURIED

If you turn to the map of Asia and look in the southwestern part of it, you will find two rivers, called Ti'-gris and Eu-phra'-tes. These rivers join in the lower part of their course and flow into the Persian Gulf. Like the Nile, they overflow their banks in the rainy season and spread a rich, dark soil over the plains.

Thousands of years ago people made their homes along these rivers, because it was very easy to get food. Wheat grows wild there, and when cultivated yields large crops. Palm trees of many kinds are found, from which they obtained bread, wine, and fruit. The bark furnishes a fiber for cloth, and the trunk, wood to build houses.

The clay along the river banks, and the lakes of pitch which are found on the plains, were used to build temples and palaces. The clay was molded into bricks and baked in ovens. Often it was made into slabs and hollow cylinders. These, when soft, were written over with curious wedge-shaped letters. They were then baked and became clay books, which last much longer than books made of paper.

Rain seldom falls in this region, but the water

of the river was led through the land by a network of canals and used to moisten the growing crops.

To-day this great river plain is almost a desert. The traveler sees a vast stretch of level country, with hundreds of mounds or hillocks of earth rising here and there. A few thousand wandering Arabs, living in small villages or tents, form the only population.

Many years ago some curious travelers began to dig into these mounds, and made the most wonderful discoveries. They were found to be remains of cities, temples, and royal palaces built by the nations who lived there six thousand years ago. Three great nations, one after another, ruled in this land—Chal-de'-a, As-syr'-i-a, and Bab-y-lo'-ni-a. We can learn much about them from the Bible and from the books of old travelers. But we have learned far more from the clay books, the temples, and carvings which have been dug out of the mounds. We know little about the very earliest people of Chaldea, as we call the southern half of the plain, except that they were of the Yellow race, and that they had a kind of picture-writing resembling that of the Chinese. The Bible tells us that Nim'-rod, the great-grandson of Noah and a mighty hunter, was the first settler in this country.

SARGON - Chaldea, 3rd c. B.C.

The first great King of Chaldea was Sar'-gon I. A clay cylinder tells a story about Sargon which reminds us of Moses. This cylinder was written by Sargon's son and placed in a temple. It says: "My mother put me in an ark of bulrushes and closed up the door with pitch. She threw me into the river." A water-carrier found the little Sargon and brought him up.

Sargon was the founder of the first public libraries. He translated the books of the older race into his own language and placed them in these libraries for the people to read.

These clay books contain stories of the gods of the Chaldeans, and prayers and hymns addressed to them. There are astronomies, geographies, histories, and arithmetics. There is a story of the Creation, of the Garden of Eden and the Tree of Life, of the Flood and the Tower of Babel, nearly as it is found in the Book of Genesis. There is a story of a great hero named Iz'-u-bar, who performed twelve labors, reminding us of the story of Her'-cu-les.

The Chaldeans were famous astronomers. As the land was level and the sky clear, it was easy for them to study the stars. They divided the year into twelve months, and the day and night into twelve hours each. They invented the weeks of seven

days, the last day of each week being, like our Sunday, given to rest. The Chaldeans pretended to foretell events by a study of the stars. They invented weights and measures, made linens, muslin, and silk, engraved gems, and were the first to begin trade with other nations. Their gods were the heavenly bodies, the earth, and the waters. They also worshiped good and evil spirits, which they represented as monsters, part animal and part human.

The Chaldeans were the wisest people of ancient times, and much of their wisdom has come all the way down to us.

Chaldea was at last conquered by the As-syr-i-ans, a strong nation which had grown up in the northern part of the plain. Their chief city was Nin'-e-veh. But the Chaldeans were a peaceful people, devoted to useful occupations, while the ¹¹⁰⁻¹¹¹ Assyrians were cruel and warlike, giving all their energy to conquest and plunder. The cities they conquered were ruled with great severity, and the prisoners taken were often tortured and put to death.

The palace of the Assyrian kings has been dug up from the great mound which contains all that is left of the city of Nineveh. In one room thousands of clay books were found, and cylinders which give accounts of the deeds of great kings. The carved walls of the palace show scenes in the life

of a monarch, such as the taking of a city, the torturing of captives, and the king on a lion hunt.

One clay cylinder tells of another Sargon, who invaded Sa-ma'-ri-a and carried the ten tribes of Israel away into captivity.

B.C. 680 Sen-nach'-e-rib, the son of Sargon, made war



An Assyrian King Hunting.

on Hez-e-ki'-ah, king of Judah. The royal tablet reads: "I took forty-six of his strong, fenced cities. . . . And Hezekiah I shut up in Jerusalem like a bird in a cage, building towers to hem him in, and raising banks of earth to prevent his escape." But a great calamity came upon the army of the

Assyrian, compelling him to retreat. The Bible tells us that one hundred and eighty-five thousand of his men died, “smitten by the angel of the Lord.”

For the angel of death spread his wings on the blast,
And breathed in the face of the foe as he passed ;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved—and forever grew still.

And the widows of Asshur are loud in their wail,
And the idols are broke in the temple of Baal ;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord.

SAR-DA-NA-PA'-LUS

Another noted Assyrian king was Asshur-bani-pal', or Sar-da-na-pa'-lus, as he was called by the Greeks. He was the king who decorated the walls of the palace at Nineveh with the scenes of his battles. He was a swift and terrible warrior, and did really, as he says, “break his enemies into pieces” and “level their cities with the ground.” He built splendid palaces and made great collections of books. After being buried for two thousand five hundred years, his library has been dug up, and we have learned much from it about Chaldea and Assyria.

NEB-U-CHAD-NEZ'-ZAR

After seven centuries of Assyrian rule, Chaldea, or Babylonia, as the later nation was called,

rebelled and became independent. Under Neb-u-chad-nez'-zar it joined with the king of Media, and destroyed the city of Nineveh. This king was the Napoleon of ancient times. He conquered every kingdom from the Za'-gros mountains to the Mediterranean Sea. He captured Jerusalem, put King Zed-e-ki'-ah to death, burned the beautiful temple of Solomon, and carried away all the people of any note to Babylon, where they remained for seventy years.

 his greatest work was the rebuilding of the city of Babylon. The new city was ten miles square, surrounded by a wall eighty feet high, of vast width, and surmounted by two hundred and fifty towers. On each of the four sides of the city were twenty-five gates of brass. Outside the wall was a broad and deep ditch, filled with water. The Euphrates river ran through the middle of the city. There were many wharves on each side of the river.

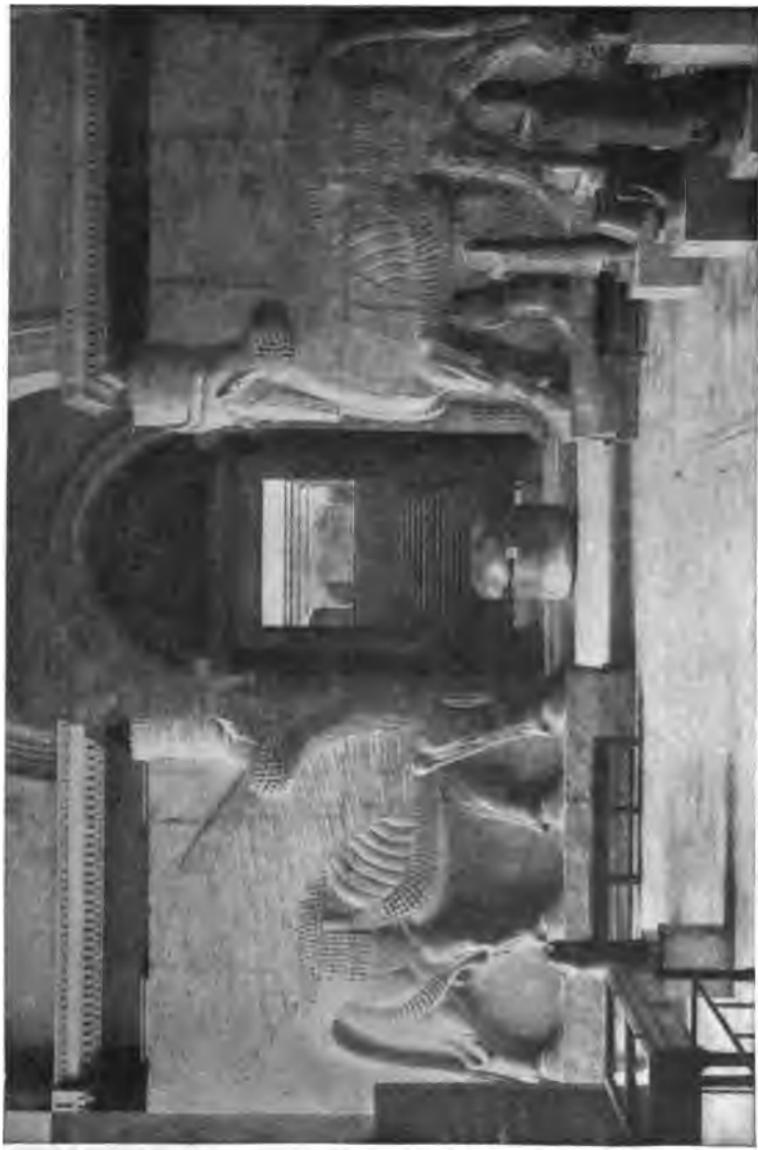
The streets were laid out straight, and beautiful green fields, gardens, and parks were frequent. The king's palace, and the Hanging Gardens near it, excited the wonder of every traveler. The Hanging Gardens were built by Nebuchadnezzar to please his queen, A-my'-tis. A series of square platforms, each smaller than the one below it, were supported on stone arches. The whole structure sloped upward like a pyramid, and rose to the height of seventy-five feet. Each platform was filled

with earth, and planted with trees and flowers, so that the whole structure looked like small mountains covered with plants. Thus it reminded Amytis of the green hills of her own country, Media. The palace and Gardens were inclosed by a wall three miles in circumference.

The great temple of Bel, the chief Babylonian god, was another wonderful building. It was a quarter of a mile in length and breadth. A stairway wound around the outside of the temple to the top. Each stage or story became smaller as you ascended. There were, in all, seven stories, each sacred to one of the seven heavenly bodies that were known to them.

In the midst of his beautiful city, in the royal palace, Nebuchadnezzar stood one day listening to an explanation of a dream by the Hebrew captive, Daniel. ("Thou shalt be driven from men, and thy dwelling shall be with the beasts of the field. Wherefore, O king, break off thy sins by righteousness, and thine iniquities by showing mercy to the poor.") But the proud king replied: "Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power, and for the glory of my majesty?"

And in the same hour a disease came upon the king which drove him from among men, and he "ate grass as oxen, and his body was wet with the dew of heaven."



Entrance to an Assyrian Temple.

A few years later Babylon was taken by the Persian king, Cy'-rus, who entered the city at night by turning the Euphrates out of its course and marching through the bed of the river.

The last king, Bel-shaz-zar, was giving a banquet to his lords that night, and the city was given up to feasting and song. The Persians found the river gates unguarded, and their army reached the center of the city before being discovered.

LYDIA

WHILE the As-syr'-i-ans and Bab-y-lo'-ni-ans were fighting their battles, a nation called Lyd'-i-a was growing up on the shore of the *Æ*-ge'-an Sea, in Asia Minor. When Cyrus became the ruler of Media, Lydia was one of the three chief nations of Asia.

On the western shore of the *Æ*gean lay the country of the Greeks, and a number of small islands stretched between that land and the shore of Asia. The Greeks had found it easy, by going from one island to another, to reach Asia.

The Lyd'-i-ans were of a different race from the Greeks, and frequent wars arose between them.

At last a warlike king, Croe'-sus, conquered the Greek cities and made them pay him a yearly tax, or tribute. Croesus grew very rich. He had a treasury where the gold-dust lay in great piles upon the floor, and great boxes were full of gold and silver coin.

Croesus loved to show his wealth to travelers, and he soon became known as the richest king in the world. He became very vain of his wealth and power, and began to think that he was the happiest man in the world, as well as the richest.

CROESUS AND SO'-LON

Once a wise Greek, Solon by name, was visiting Croesus. When the king had shown all his wealth

and power, he said to Solon, “ O man of Athens, you have visited many countries and seen many people. Now, whom of all mankind do you think the most happy? ” Of course, Crœsus thought Solon would say, “ You, O king, are the happiest.” But Solon answered, “ I think Tel’-lus, the A-the’-ni-an, the happiest man, because he had noble children and grandchildren, and died fighting bravely in defense of his country.” “ Well, then,” said Crœsus, “ whom do you think happiest next to Tellus? ”

“ Two youths of Argos were next happiest,” said Solon; “ for on account of their love for their mother the gods allowed them to die without pain, or trouble of any kind.”

By this time Crœsus was angry, and he said, “ O man of Athens, do you not think my happiness fit to be compared even with that of common men? ”

“ I count no man happy till he is dead,” said Solon, “ for who knows what troubles the gods may yet send upon him? He who ends his life most happily I think is the happiest man.”

But Crœsus thought that Solon was a fool, and would have no more to do with him.

It was soon after the visit of Solon that misfortune began to come upon Crœsus. He had dreamed that his son, A’-tys, would be killed by a spear-point. To prevent such an accident, Crœsus took all weapons from the palace where his son

lived. He would not let Atys go out to battle, although he had been the leader of the Lydian army.

One day news came from the Mys'-i-ans that a terrible wild boar was laying waste their country. They asked Croesus to come with his brave men to hunt the monster and kill it. Atys begged of his father to be allowed to join in the hunt: "for," he said, "a wild boar will not have a spear with which to kill me."

In the hunt that followed, the men formed a great circle about the boar and drew closer to him. When they came near enough they began to throw their spears at the animal, and one spear struck the prince and killed him.

CROESUS AND CYRUS

This was the first great sorrow that came upon Croesus, but worse things were to come. A new king had risen in Persia. This was Cyrus the Great. He had conquered the Medes, and begun to plan to fight Croesus.

Croesus knew that Cyrus would soon be on the march with an army, and prepared to meet him. In those days it was the custom before beginning any great undertaking to consult the oracles. There were certain temples throughout Greece where the gods were thought to answer questions about the future. Croesus wanted to find out

whether he ought to fight Cyrus, and what the result would be. But before sending to ask the question, he tried to find out which oracle was the best. He sent a messenger to each of the temples where there was an oracle, and told them that on a certain day they should all go into the temple and ask the priestess this question:

“What is Crœsus, King of Lydia, doing to-day?”

Now Crœsus had planned that on that day he would do such a strange thing that no oracle could guess it. He took the flesh of a tortoise and the flesh of a lamb and boiled both together in a brass kettle.

When his messengers returned, he found that the oracle of A-pol'-lo at Del'-phi had told the exact thing that he was doing.

“Surely, now,” said Crœsus, “I have found the true oracle.” He now sent another messenger with many rich gifts to the temple of Apollo to ask whether he should begin a war with Cyrus. The priestess answered that if he did, he would bring to the ground a great empire.

This answer was very pleasing to Crœsus. He thought that the great empire that he would bring to the ground would be that of Cyrus.

So he assembled his army and marched against the Persian king; but he was conquered, and made a prisoner by Cyrus. He was condemned to be

burned on a great funeral pile. Just as the fires were lighted he thought of the words of Solon. Who could be more unhappy than Crœsus was then? He had lost his son, his wealth, his kingdom, and was now to lose his life. In his sorrow and fear he called out, "O Solon! Solon! Solon!"

Cyrus heard the cry, and sent to inquire what the king was saying. When he was told that Crœsus was calling upon Solon, he was curious to find out who Solon was. He caused Crœsus to come down from the funeral pile, and asked him, "Upon what god, O king, were you calling?"

"Upon no god, O Cyrus," said Crœsus, "but upon the name of a wise Greek who once visited me when I was rich and fortunate. I thought myself the happiest man in the world, but Solon said the gods might yet send great misfortunes upon me, and that I must not call myself happy until I came to the end of my life."

The story made Cyrus think about himself. He was now victorious and fortunate. But how easily he might come to be as unhappy as Crœsus then was. If a battle should be lost, he too, might be made a prisoner and put to a cruel death.

He felt sorry for Crœsus, who had lost all that he had. He ordered him set free, and made him his friend. He took Crœsus back to Persia, where he spent the rest of his life as the honored guest of the Persian court.

THE PHŒ-NI'CIANS

PHOE-NI'-CIA was a little strip of seacoast northwest of Pal'-es-tine, along the Med-i-ter-ra'-ne-an Sea. The people who lived there were Ca'-naan-ites, who had come into the land from the East long before A'-bra-ham left Haran (p. 57).

The rough, rocky soil did not tempt the Phœni'-cians to become farmers; but the great blue waters before them, and the splendid cedar forests which covered their mountains, made them the first sailors who ever sailed out of sight of land.

They were good workmen, too. We shall read how they were employed by King Solomon to build the temple at Je-ru'-sa-lem. They could work metals, make glass and cloth, and cut jewels. It is said that some shipwrecked Phœnician sailors once built a great fire on a sandy shore where there were many shells ground up by the waves. Shells are made of lime. The fire melted the sand and lime into glass, thus teaching the sailors how to make this very useful article. The Tyr'-i-an purple was a rich cloth famous all over the world. The purple dye was obtained from a small shellfish that was found along their coast.

To obtain metals for their workmen, they sailed into every part of the Mediterranean and Black seas, and even out into the Atlantic Ocean to Gaul

and Britain. They brought gold and silver from Spain, copper from Cyprus, and iron and tin from Britain. They brought pearls from the East, lions' and panthers' skins from Africa, linen from Egypt, and perfumes and spices from Arabia. They made all these into useful articles, and sold them in all parts of the world.

The Phœnicians had colonies along the coasts where they traded. Cadiz, in Spain, and Carthage are two of their famous colonies. Being merchants, they must have some way of writing and keeping accounts. In order to do this, they obtained in Egypt twenty-two of the picture-letters of the priests. These they changed into letters like ours, and gave each letter a name. This alphabet they taught to all nations with whom they traded. And so it happened that the Greeks and Romans, the Germans, and the people of Spain and France, received a knowledge of writing.

Almost the only king of Phœnicia whose name has come down to us is that of Hiram, who is mentioned in the Bible. Although these people invented the alphabet, they wrote no books, and so we know little about them. Of Hiram we only know that he was Solomon's friend and furnished him the materials to build the temple.

The ships and sailors of Phœnicia carried goods for nearly every nation of ancient times. They carried timber to Assyria and Babylonia to con-

struct the palaces of kings. When Xerx'-es wanted to bridge the Hel'-les-pont, to carry his armies into Greece, it was the Phœnicians who furnished the boats for the bridge. The King of Egypt hired their sailors to find a route around Africa by sea. After a voyage lasting several years, they sailed their ships out of the Red Sea in Egypt back through the Mediterranean to the mouth of the Nile.

After many centuries the Phœnician nation was conquered by the Greeks and Romans, and died out. Nothing but tombs and a few ruins remain. But we will remember them on account of the alphabet, for no invention has done so much good to the nations of the world as this.

L

THE HEBREWS

ABOUT four thousand years ago, when Chaldea was yet a great kingdom, one of the descendants of Shem left his native city of Ur, in Chaldea, and moved with his family into the desert to the west. His name was Te'-rah, and he made his home at Ha'-ran. Here he died, and his son Abram came into possession of all his goods.

Abram became tired of life in the desert. He had heard of a fertile land farther west, nearer the great sea.

Once he heard a voice speaking to him and telling him to leave Haran with his family and goods. The voice told him that he should have many descendants, and that his name should be changed to A'-bra-ham, which means "father of nations."

So Abraham began to lead a wandering life. He went westward into Ca'-naan, as the country between Babylonia and Phœnicia was then called. This country was the home of wandering tribes, who lived in tents and moved from place to place to find grass for their cattle and sheep.

Abraham's family and servants soon became such a tribe. They were called Hebrews, a word meaning "from the other side," because they came from the other side of the Euphrates River. For a long time he lived at Shec'-hem, on the west of the

river Jordan. Once, in a time of famine, he went into Egypt to live. He soon became very rich in flocks and herds.

At last he died, and his son became chief of the Hebrews. When Isaac died, his son Jacob became the head of the tribe. Jacob had twelve sons. Joseph was the youngest, and his father loved him so much that the older brothers became jealous. Once, when Joseph was sent to them with a message, they seized him and sold him to a company of traveling merchants. The merchants took him to Egypt and again sold him to Pot'-i-phar, the chief servant of the king. Joseph was so honest and faithful that he became the chief servant of Pharaoh, the Egyptian king.

When Jacob had become old another terrible famine came into the land of Canaan. He sent his sons into Egypt to buy food. They were brought to Joseph, and he knew his brothers, although they did not know him.

After a time Joseph brought his father, his brothers, and their families into Egypt to live—seventy-two persons in all. He gave them homes in Goshen, a fertile region north of the Red Sea.

THE STORY OF MOSES

When the Hebrews had lived many years in Goshen, a king called Rameses ruled Egypt. Once, when he was returning from a war against

the Hittites, he passed through the land of Goshen. As Rameses looked about, he saw large numbers of people, and well-kept farms, with many sheep and cattle (pp. 36-37).

The Israelites had been allowed to live peacefully in Egypt. They had worked hard, and had become well off in flocks and herds. But they were of the same race as the Hittites, who had made the king so much trouble, and as he saw their wealth and numbers, he was angry.

"These Israelites will drive us out of our own land one of these days, if we let them get any stronger," the king said to the servant who rode with him on his chariot.

"Yes," replied the man, "we have kept them hard at work digging, and making bricks for the wall, but, in spite of it, they grow more numerous every year."

"Make them do ten times as much," said the king. "Divide them into companies and appoint overseers over them; then if they do not finish the required amount of work every day, flog them until they do it."

"Does the king know that they already number more than a hundred thousand men of war?"

"Yes," said Rameses, "they are far too many, and the king's command shall go out to-morrow that every male child born among them after that day shall be put to death."

"And how will your Majesty have such a law carried out?" asked the servant.

"The Egyptian women who take care of the mothers shall be commanded to drown every boy baby," said Rameses; "and, lest any are concealed,



Rameses the Great.

my officers shall go about every month and inspect the Hebrew homes. They shall destroy every boy that they find."

And so this cruel order went forth. But the Egyptian women were kind-hearted and would not

carry out the order of the king. And when the king's officers went the rounds, every Hebrew boy baby disappeared for a time, but was easily found again after the men had gone out of sight.

One day, as the king's daughter was going down to the river to bathe, she noticed a covered basket among the rushes near the bank. She sent one of her maids to fetch it to her, and when she opened it, what did she see but a little baby! The little fellow began to cry, and stretch out his hands pitifully. He was hungry.

"Poor little thing!" said the princess. "I suppose it is one of those Hebrew children. What a pretty baby, too! It is too bad to let it die! I am going to keep it and bring it up for my own."

Just then a little girl came timidly up. "Would you like to have a nurse for the baby?" she asked; "I think I can find one, if you would." "Go quickly," said the king's daughter, "the poor little thing is hungry now." And the little Miriam—for it was the baby's own sister—ran joyfully and brought her own mother, Joch'-e-bed, to the princess.

"Take this baby to the palace and nurse it for me," said the princess, "and I will pay you well for your work." And so Jochebed took her own little baby, whom the princess named "Moses," and went to live in the palace. And the little Moses, by being adopted by the princess, became a prince,

and was brought up and educated as carefully as a true-born Egyptian. Wise men taught him all the learning of Egypt. He studied geometry, medicine, and astronomy. He was taught the religion of the country, and its laws and customs.

And when he grew older he learned the use of weapons and how to command an army. And once he led an army and won a victory against the enemies of Egypt.

But it was not suspected that he had another teacher, his mother. When Moses became a grown boy his mother went back to her home to live. But he never forgot the story she told him of his birth: that he was descended from Abraham and Jacob, and that God had promised to make his people as numerous as the sand on the seashore, and to give them the fairest land in the world to live in.

When Moses was a grown man he refused to be called a prince of Egypt any longer, and went back to his people.

One day, as he was walking in a lonely place, he came upon one of the Egyptian overseers beating a Hebrew cruelly. Moses was so angry at this that he drew his sword and struck the Egyptian dead. He looked carefully around, and not seeing anyone, he covered the body with sand and left it.

On the next day he passed by the same place and came upon two Hebrews fighting.

"There are enemies enough to fight," said Moses; "why will you fight with your brother?"

"Who made you a judge over us?" said the angry Hebrew who had begun the quarrel. "Will you kill me, as you did the Egyptian yesterday?"

Then Moses knew that somebody had told of his killing the Egyptian. His life was in danger, for the king would surely kill him if he should hear of it. So he left Egypt and went into the wilderness of Midian, east of the Red Sea, where no one lived except wandering shepherds.

Tired and hungry from his journey, he lay down to rest by one of the wells that the shepherds dig to get water for their animals, for there are no running streams in that region. While he was resting he heard voices, and looking up, saw seven girls coming toward the well. They were the daughters of a shepherd, and had come to draw water for their flocks. But before they had filled their vessels, some rude fellows came running up and called out to the maidens, "Haven't we told you not to go near the well until we have watered our sheep? There is not enough water for both of us, and you shall wait!"

Moses was very indignant at such ill manners, and he soon taught the rough shepherds some of the respect due to ladies. He then helped them to draw the water for their sheep, and after that they went away.

The last one to go was Zip'-po-rah, and Moses felt a little sad as he saw her go out of sight over the hill. And you may imagine how glad he was when in the course of an hour he saw her running back again.

"My father wants you to come right to our tent, and have some food and remain with us to-night," she said. "We told him all about it, and he says you must come!"

So Moses went with her to the tent of the good chief and priest, Jethro, who was a Mid'-i-an-ite, and rich in sheep and cattle.

He told Jethro about his flight from Egypt, and Jethro said that he should remain with him.

So Moses became a shepherd, and went out every day to help Jethro's daughters tend the sheep. And I have no doubt that he took good care of the pretty Zipporah, for soon afterwards he wanted to marry her; and Jethro gladly gave his consent, for Moses had shown himself to be a brave and excellent young man.

Many years had passed since Moses had come into Midian. And one day, when he was driving his flock along at the front of Mount Ho'-reb, he saw a bush that seemed to be on fire. While he looked the flame grew brighter, but the bush did not seem to burn in the least.

And Moses thought that he would go nearer and see what the strange appearance meant.

Just then a voice came from the bush, calling his name. And Moses answered, "Here am I."

Then the voice told him that God was speaking to him. "The king and all your enemies in Egypt are dead," said the voice; "but your brethren, the Is'-ra-el-ites, are still held in slavery. Now I command you to go before the king and tell him that the God of Israel commands him to let his people go into the wilderness for three days to worship. And if he shall refuse, I will send dreadful plagues upon him, until he shall be glad to let them go."

"But how can I do that?" said Moses. "I am slow of speech, and am not fit to go before a king."

Then the voice told him that his brother Aa'-ron should go with him to do the speaking.

"The people will not believe me," said Moses. "How can I prove to them that God has commanded me to gather them together and lead them out of Egypt?"

Then God told him to throw his rod upon the ground, and it became a snake; and when he took the snake, it became a rod again. He told Moses to put his hand into his bosom; when he took it out again, his hand was white like the hand of a leper. Again he put his hand in his bosom, and it became whole, like the other.

These things were to be a sign to Pharaoh and to the people that Moses had been sent by God.

Then Moses and Aaron went into Egypt and told the king all that they had been commanded. But the king laughed at them in scorn, and said, "Who is your God, and why are you meddling with my servants? I will give them so much work to do that they will have no time to listen to your nonsense." Then he commanded that no straw should be supplied to the poor brickmakers, but that they must go out in the fields and gather stubble. The straw was chopped up and mixed with the clay, so that it would hold together when made into bricks.

This made the Israelites more wretched than ever, and they were angry with Moses and Aaron, whom they charged with making their burdens heavier than before.

But the two brothers went again before the king, and told him the command of God.

"How do I know you are sent by God?" said Pharaoh. "How can you prove it?"

Then Aaron threw down his rod before the king, and it became a snake.

"That is an old trick; my magicians can do that."

The magicians were called in, and they caused their rods to change into snakes, too. But Aaron's snake swallowed all theirs, and then became a rod again.

"That is a good trick," cried the magicians.

"Where did you learn it?" And the king thought Moses and Aaron were deceivers, and refused to listen to them any more.

And then the plagues, that Moses had told Pharaoh would come if he did not obey, began. The next day Moses repeated his request to the king as he walked by the water. The king turned from him, and the magic wand was stretched over the water, which immediately became blood. Next came a plague of frogs. Then the dust of the land was turned into lice. The magicians could not do this, and said, "Surely it is the finger of God!"

Swarms of flies filled the air, and a terrible disease came upon cattle and sheep, so that all of them died.

After this the people, even the magicians, were afflicted with boils. Then came the plague of fire, with thunder and hail. Next, swarms of locusts came and ate up the grass, the crops, and every green thing. When these had gone, the sun faded out of the sky, and a thick darkness came over all the land and lasted for three days.

After each plague Moses had come before the king and repeated his request, but Pharaoh at last threatened to kill him if he came again.

One morning the people of Egypt awoke and found the eldest child in every family dead. A cry of distress went up from all over the land. Then the king sent for Moses and Aaron, and told

them to take their flocks, their herds, and all their goods, and leave Egypt as quickly as they could.

There had been no deaths in the Hebrew houses, for Moses had commanded every family to kill a lamb on the evening before the plague, and to sprinkle the blood along the door, so that the Angel of Death would pass over that house on his errand of destruction.

But the Israelites were already prepared to march, and they set out at once when the order was given, taking not only all their own things, but as much of the property of the Egyptians as they could carry.

They had nearly reached the borders of the Red Sea, when the king decided to bring them back. And he got ready his chariots and his soldiers, and pursued them. When the people saw the army coming they were terribly frightened, and told Moses that he might better have left them to die in Egypt. But he told them to wait and trust in God.

Then a great cloud came between the Egyptians and the people of Israel; it was a cloud of light to them, but a cloud of darkness to the people of Egypt. Moses again stretched out his wonderful rod, and a strong wind arose and blew the waters of the Red Sea into a great wall, leaving the western arm of it dry. Across this marched the Israelites. The Egyptians followed after them; but when their army came into the middle of the sea,

the wind died out, and the water flowed back to its usual place and drowned every one of them.

At last they were free, but they were in a wild and almost desert country, six hundred thousand of them.

The promised land was not far away, but it was held by warlike tribes, and Moses knew that people who had long been slaves could not drive them out.

And so for forty years he led them about in the wild country, until all those who had come out of Egypt were dead and a new generation of sons and daughters had taken their place.

During these forty years Moses had made them into a nation. He gave them laws. The greatest of these laws, the Ten Commandments, have become the law of the whole world. He appointed a way in which they should be governed. He taught them to fight and to win battles. He prepared them to go up to the promised land to take it.

But Moses was old, and a young and vigorous leader was needed. He was disappointed at not seeing the land that had been promised to Abraham. So God told him to go up into Mount Nebo, and from that lofty peak he could look away to the north and see the whole land of Canaan.

The people of Israel never saw him again, for he died in the mountains. God buried him, and "no man knoweth of his sepulcher unto this day."

Joshua now became the leader of the Hebrews. He entered the land of Canaan, and in two wars he took a large part of it. This he divided among



Moses Viewing the Promised Land from Mount Nebo.

the twelve tribes. Thus, after five hundred years of wandering, the Israelites returned to the land which had been promised to Abraham.

For two hundred years the tribes were governed

by "judges," who were directed by God. Under the rule of Samuel, the last of the judges, so many enemies appeared, and the people were so unruly, that a king was chosen who should unite them and beat back their enemies. We shall now read the story of the greatest of these kings.

THE STORY OF DAVID

Everyone has heard of the little village of Beth'-le-hem, in Judea, because it is there that the Savior was born. The country round about is rough and hilly, and good only for sheep pastures. You remember that the shepherds, who were watching their flocks by night, first saw the morning star of the first Christmas.

Hundreds of years before Christ was born the people of Bethlehem were shepherds; and it is the story of a Bethlehem shepherd-boy, who became a great king, that we are now to read. His father, Jesse, was rich in lands and flocks. David, though a lad of eighteen, was still called the baby of the family, although he had done some things quite wonderful for a baby.

Early one morning he had been sent into the field with some sheep. He had led them over several rough hills, until he had come upon a strip of fresh, green grass just at the foot of a rocky ledge, and a spring of fresh water trickled out from beneath the rock. "Here is a good place to spend the

day," thought David. The sheep were already busy cropping the grass, so he sat down beneath the trees to rest. He was a strong, healthy lad, with red cheeks, and eyes that were very keen and bright. His only garments were a tunic and a sheepskin coat, and he carried a strong iron-pointed staff with a crook at the end. A water-bottle and a bag containing some food were slung across his shoulder.

To help to pass the long hours more pleasantly, David had brought with him a rude musical instrument called a harp. It was a wooden frame with strings of different lengths stretched across. But David had learned to play upon this roughly made instrument with great sweetness, and was quite a musical wonder to the people about Bethlehem.

As he lay looking about to see that all the flock were safe, a man appeared at the top of the hill over which he had just come, calling out and waving his hands to him. David jumped up and ran to meet him, for he soon saw that it was one of his father's men.

"What is the matter?" he cried.

"The great prophet Samuel has come to your father's home," said the servant, "and wants to see you at once."

Now, the prophet Samuel was the greatest man in all the kingdom of Israel. For many years he had ruled the people wisely. Now that he had

become old and must soon die, they had asked him to appoint a king to rule over them.

Samuel had chosen a man named Saul for their king. Saul was a brave fighter, and defended the people well against their old enemies, the Philistines. But he had disobeyed the commands of God, and Samuel was now commanded to select a new king from among the sons of Jesse, the father of David.

Jesse had eight sons, tall and handsome fellows every one. They were surprised and a good deal frightened to see Samuel coming toward the city one morning, driving a heifer before him. This was for the sacrifice that he intended to offer. Samuel had come to Bethlehem before, sometimes to lead the people to war, and again to declare the punishment for their wrong-doing, and Jesse's first question was, "Come you in peace?" And Samuel answered, "In peace; come you and your sons to the sacrifice, but let all others keep afar off."

A pile of stones was made for an altar. The heifer was killed, and certain parts of it were burned. Then Samuel said to Jesse, "Have all your sons pass before me that the Lord may direct me which to choose."

When Eliab, the eldest son, passed, Samuel was so impressed with his noble appearance that he thought, "Surely this is the Lord's anointed,"

and he half unstopped the horn of sacred oil which he was to pour upon the new king.

But God gave him a sign that Eliab was not to be the one. And so another and another of Jesse's sons came by, any one of them noble-looking enough to be a king; but still the Lord gave him no sign.

Seven of Jesse's sons had passed by, and Samuel said, "Hast thou no other son?"

"Yes," said Jesse, "there is the little fellow, David; he is out in the field tending sheep. I did not think it worth while to send for him."

"Have him brought at once," said the prophet.

And so a messenger was hurried out in search of David. After a time he came running up, and stood before Samuel. And God whispered to the seer, "Anoint him, for this is he." And it seemed to Samuel that, after all, David was the handsomest of all Jesse's sons. He poured out the sacred oil on David's head, and said, "I anoint thee king over Israel."

Then he warned Jesse and his sons to keep the matter secret, for it was not yet time to declare David king to all the people. So Samuel went away to King Saul, and David returned to his sheep. Saul had become very unhappy since he had disobeyed the commands of God. He acted as though he were crazy, and he was so ill-tempered that no one could speak to him. It was said that an evil spirit had come over him.

One of his attendants said, "If we could find some one who can play sweet music, it might soothe the king and drive the evil spirit out."

Then a soldier from Bethlehem told them of David, who was noted for his skill in playing the harp.

Jesse was greatly pleased when a messenger came saying that his youngest son was sent for to play the harp before the king. So he made ready a fine present of bread, wine, and wheat, and sent David with it to King Saul.

When the king saw how handsome and strong David was, and when he heard the sweet music of his harp, he wanted to keep him at court all the time. So David lived for a year at the palace of the king. The madness of Saul, and the evil spirit which possessed him, were quite driven away by the music of David's harp. He became as gentle as a child, and all his people were made happy by the change.

Suddenly bad news came to Saul. That wandering, troublesome people, the Phil-is'-tines, had come swarming out of their land and had attacked the people of Israel. Everyone began to get ready to fight. David was sent away to Bethlehem with the news. His elder brothers put on their armor, sharpened their swords and spears, and hurried away to join the king. But as David was thought too young to fight, he was kept at home to tend the sheep.

Saul gathered his soldiers together, and they pitched their tents on a high hill. On another hill, across the valley, was the army of the Philistines. For several weeks the two armies remained facing each other, neither side daring to begin the battle. Indeed, the Hebrews were afraid to fight the Philis-



David Playing the Harp Before Saul.

tines until they had met a champion, who came out every day from the camp of the enemy and dared anyone to fight with him.

In old times, when two nations had a quarrel, it was often settled by picking a man from each side and letting them fight it out. So now this great

Philistine giant, who was called Go-li'-ath, stood between the two armies each day and cried out, "Why should a whole army suffer in deciding this quarrel? Why should so many men die when there is only need for one? Send out your bravest champion, and if he shall kill me, the Philistines shall serve you; but if I kill him, you shall be our servants."

But the Hebrews did not have any man brave enough to meet the giant. And it is no wonder they were frightened, for Goliath was ten feet in height, and covered with heavy brass armor. He carried a great shield to protect his body, and had a spear and sword of great size. As he paced back and forth on the hillside, flourishing his great weapons, the Hebrews fairly trembled merely to look at him.

For forty days Goliath had been defying the Hebrew armies, and King Saul had hard work to keep his soldiers supplied with food. News that food was lacking came to Jesse at Bethlehem, and he was afraid his sons would suffer. So one morning he sent David down to the army with a load of provisions, and to inquire how his brothers were getting along.

While he was talking with them, out stalked the Philistine giant, glittering in the sun like a small mountain of shining brass. When David had listened to his challenge, he said to Eliab,

"Who is going out to fight with this heathen Philistine?" Eliab replied, "There is no man in the army able to fight with him." "What!" said David; "is there not one man in the army of God who dares to risk his life to take away this disgrace from us? Tell the king that I will go out to fight this giant."

This made Eliab angry, and he said, "You would do better to run home now and see to that little flock that you left in the field, and leave the fighting of giants to men of war."

But David talked with other soldiers, and they told him that the king would give great riches, and his daughter's hand in marriage, to anyone who would defeat the Philistines.

Then David went at once to the king, and said, "Let no one be afraid, O king, for I will go out to fight this giant, and, tall as he is, I will bring him down to the earth. And how much more disgrace it will be to the enemy to have it said that their strongest champion was slain by a mere shepherd boy."

But when Saul saw only a rosy-cheeked lad, the youth who had played before him on the harp, he said sadly, "My poor boy, this man is a soldier trained from his youth, while you are only a lad."

"Yes," said David, "that is true, but God is going to help me, just as He helped me before; for once, when a lion attacked my flock, I ran upon

him and seized him, and dashed out his brains upon a rock. And at another time a bear attacked the sheep, but with my sharp staff I killed him. Now, God will help me again, just as He did then."

Then Saul remembered how God had fought for him when he had been obedient to Him, and he said to David, "Go, and the Lord be with thee."

Then he wanted to put a heavy suit of brass armor on David, and to give him a sword, a spear, and a shield, such as the giant had.

But David said, "I cannot fight in this way, because I never have had any practice in using such weapons."

Then he took his shepherd's staff and a sling, and went out to meet the giant. When he crossed the brook at the bottom of the valley, he picked up five smooth, round stones to use in his sling. By this time the giant had appeared. When he saw David coming toward him with a sling and a stick, he was insulted. He had expected to see the biggest man that King Saul had in his army.

"Do they think I am a dog," the giant shouted, "that they send a boy with a stick against me?"

"No," said David; "but you are a great boaster, and I will show you how easy it is to conquer such as you."

"Well, come on, little fellow," said Goliath, "and I will give your body to the birds and beasts to devour!"

Then he raised his great spear, and ran toward David to pierce him through.

But as he came on, David's long sling whirled about, and one of the round stones struck the giant's head with terrible force. The blow stunned him, and he fell upon his face.



David and Goliath.

Before he could rise, David was upon him, and taking the Philistine's long sword from its sheath, he cut off the giant's head.

When the Philistines saw that their champion was dead they were filled with fear. Saul and his soldiers took courage; and ran out to attack them. So fierce was the battle that thirty thousand of the enemy were slain.

After this great victory Saul and his army marched home. They were met by a great company of women and girls, who had come out to welcome them with drums and cymbals. When the army approached, the women sang:

Welcome, great Saul, our king!
A thousand foes he slew!

and the girls replied:

But David hath ten thousand slain,
And saved his country too!

When Saul heard this he was angry, and said, "What! do they give greater honor to David than to me? What else can they do except to make him king?"

From that time he was jealous of David, and hated him. David had been chosen by Saul as his armor-bearer, but now the king made him captain over a thousand men, and sent him again and again to fight the enemies of his country. He thought that after a time David would surely get killed, and then he would still be the greatest man in the kingdom. But David beat his enemies every time.

One day Saul called in David to play upon the harp, and, while he was playing, threw a spear at him, intending to kill him. But David got out of the way of the spear, and it stuck in the wall.

After this David ran away from Saul, and be-

came captain of a band of soldiers of his own. He even joined the Philistines to fight against Saul, but the Philistines were afraid to trust him. For several years Saul pursued David everywhere, trying to kill him. He saw that David would become the next king, instead of his own son Jonathan.



One of the Gates to Jerusalem.

But Jonathan was a great friend of David's, and was quite willing that he should be king.

Finally, in a great battle with the Philistines, both Saul and Jonathan were killed, and then the people of Israel made David their king.

He became one of the mightiest kings of his

time. He subdued all his enemies. He built cities, and began trade with the Phoenicians, a people who lived along the Mediterranean Sea. He made Jerusalem the capital of Palestine, and built a wall around it.

He collected gold, silver, and cedar wood to build a great temple, or church, in Jerusalem. His son Solomon afterwards built the temple, and made it one of the most beautiful buildings in the world. David was the best and greatest king who ever ruled over Israel, and the people were always very proud of the little shepherd lad who became a great warrior and king.

MEDES AND PERSIANS

IN the highlands east of the Ti'-gris River lived two nations, the Medes and the Persians. They were of the Aryan branch of the white race, and had come from the region of Bac'-tri-a, along the Oxus River. We have read of a Median princess who became the queen of Nebuchadnezzar, and of a Persian king who took the Bab'-y-lon-i-an kingdom under Bel-shaz'-zar.

The Medes at first ruled over the Persians, but when Cy'-rus became King of Persia he conquered the Medes and founded the Persian Empire, the greatest nation that had yet appeared in the world.

606 The first great king of the Medes was Cy-ax'-a-res. We have read in the story of As-syr'-i-a how he joined with Nebuchadnezzar and destroyed Nin'-e-veh and its last king, Sar-da-na-pa'-lus. It is said that Sardanapalus heaped all his possessions together into a great heap, and when the Medes and Babylonians burst into his city he set fire to it and died in the flames.

As-ty'-a-ges, the son of Cyaxares, was the next King of Media.

CYRUS THE GREAT

The Greek traveler He-rod'-o-tus tells the story of how Cyrus became king.

Astyages had dreamed that his daughter, Mand-a'-ne, would bring trouble to his kingdom, so he married her to a Persian chief, Cam-by'-ses, and sent her out of his country, hoping thus to avoid any trouble she might cause him. When her son Cyrus was born, Astyages dreamed again that the child would one day become King of Media instead of him. He consulted his wise men, and they advised him to kill Cyrus. He invited his daughter to bring the child to his court. He then sent for Har'-pa-gus, one of his chief nobles, and gave him the baby in a basket, ordering him to put it to death and bury it.

But Harpagus, fearing to bring trouble upon himself, called in one of the king's herdsmen, to whom he gave the child. He told the man what the king had commanded, and directed him to expose the child upon the mountains. "After it is dead," said Harpagus, "send for me, and I will send one of my trusted servants to see the body, that I may be sure the king's will has been carried out."

The herdsman took the little Cyrus to his home, and told the story to his wife. It happened that her own baby had just died, so she put the dead child in the basket, and brought up Cyrus as her own son.

When Cyrus was ten years old he was one day playing with the other boys of the village a game

which they called “choosing a king.” One of their number was made king. The king would then choose his officers and give them various duties to perform. On the day that Cyrus was chosen, one of the boys, who was the son of a nobleman of the court, refused to obey the orders of the cowherd’s son. Whereupon Cyrus, in true Persian fashion, had him tied up and beaten with rods. The nobleman complained to King Astyages of the treatment his son had received, and the cowherd and his supposed son were summoned. Astyages recognized the royal boy, and compelled the herdsman to tell the whole story.

When he asked his wise men what he should do with Cyrus, they told him that when the boys made Cyrus king his dream had been fulfilled, and that there was no further danger. So Astyages sent him back to his parents in Persia.

But the king was terribly enraged at Harpagus, who had failed to carry out his commands. In his anger, he actually seized a young son of Harpagus and cruelly killed him. The king then told Harpagus what he had done.

“Whatever the king does is well,” said Harpagus; but in his heart he began planning revenge.

The Persians had long been weary of the rule of Media, and when Cyrus had grown to manhood it seemed a good time to rebel. Harpagus now saw a good chance to get revenge upon King Asty-

ages for the murder of his son. He sent a secret message to Cyrus, urging him to gather his soldiers and attack Media. "The army of Astyages," he said, "will desert to your side." Astyages heard that Cyrus was raising men, and sent an invitation to visit him at Ec-bat'-a-na, his capital city. "Tell him," said Cyrus to the king's messenger, "that I will be there before he is ready to receive me."

Astyages did not suspect Harpagus, and had put him in command of his army. When Cyrus advanced into Media, Harpagus deserted with his men and joined the Persians. Astyages was made prisoner, and Cyrus became the king of the Medes and Persians. He at once made preparations to conquer the rest of Asia.

The Lydians were among the first to become alarmed by the activity of Cyrus. The sister of King Croesus was the Queen of Astyages, and a Lydian army was soon on the march to help the Median king. In the story of the Lydians we have read how it fell out with Croesus.

Cyrus left a Persian army under Harpagus to subdue the Greek cities along the coast, and he himself returned to make war on Babylon, which had joined the Lydians against him. The device by which he entered the city of Babylon, by turning the Euphrates out of its course, has been already told in the story of that kingdom.

Cyrus was now ruler of the whole of western

Asia, from the Zagros mountains to the Ægean Sea.

To the east of the Caspian Sea dwelt a fierce and savage race called Scyth'-i-ans. They had several times invaded Persia, and had done much damage. Cyrus now resolved to conquer them. He led his army north to attack one of their tribes, ruled over by a warlike queen, Tom'-y-ris. At first he was victorious, but in a second battle Tomyris defeated his army, killing the larger part of them, Cyrus himself being among the slain. The tomb of Cyrus still stands at Pas-sa-gar'-dæ, his ancient capital.

DARIUS

The next great king was Da-ri'-us. He was the first king of a new family. That no one should ever be in doubt as to his race, he had this inscription cut on his tomb: "Darius, the great king, the king of kings; the king of all inhabited countries; the king of the great earth far and near; the son of Hys-tas'-pes, a Persian, the son of a Persian; an Aryan, of Aryan descent."

Darius made peace everywhere. Then he built great roads throughout his empire, all leading to Susa, his capital. He coined new money for the empire. At Be-his-tun', in Persia, he made smooth the face of a lofty rock, and had carved upon it an account of all his deeds. This inscription is in three languages in the old picture-writing of Chaldea.

It has been the chief means of helping us to learn this strange language.

Having secured peace within his empire, by putting down a number of small rebellions, Darius now set out to conquer new lands. There were still two countries where the Persian armies had not reached —India on the east and Greece on the west. The king was especially angry with the Greeks, for when he sent envoys there to demand earth and water as a sign of submission, the A-the'-ni-ans and Spar'-tans threw his messengers into wells head foremost, and bade them “help themselves to earth and water.”

The army which he sent into India was victorious, and the whole northwestern part of that country was added to Persian rule. The story of his attacks upon Greece, and of his son Xerxes, will be told in the chapter on the Greeks and Persians; and the final downfall of the Persian Empire before the power of Macedonia will be found in the chapter on Alexander the Great.

The religion of the Persians was the worship of one god, whom they called Or'-mazd. They believed also in a bad spirit, whom they called Ah'-ri-man. After a time new religion teachers, called Magi, appeared, who taught the worship of the Sun, or of fire. The descendants of the fire-worshipers are found to-day in India, and are known as Par-sees'. Zo-ro-as'-ter was the great prophet, or re-

ligious teacher, of the Persians. He lived in Bactri-a before the race emigrated to Persia. His book of religion is called the "Zend-Aves'-ta," and still exists. Deceit of every kind was hateful to the Persians, and contrary to their religion. He-rod'-o-tus says they taught their boys three things: "to ride, to shoot with the bow, and to speak the truth."

The Persians did little for the good of the world. With the exception of some remains of their palaces and temples, showing a superior kind of building, there is almost nothing for which we need to remember them.

GREECE

THE countries about which we have read so far have been either in Asia or Africa; but we come now to another continent, and to a country that is very different from the others.

You will remember how King Croesus and Cyrus had had a hard fight with the Greek cities along the coast of Asia. The people who founded these cities had come across the blue Ægean Sea from the land of Greece, the most southern peninsula of Europe. It was only a small country, and yet it was divided into twenty-four little states, each one managing its own affairs.

The coast line of Greece is very ragged, having many inlets and bays. This made it easy for ships to sail to any part of the country. Then there were hundreds of little islands, which stretched away across the sea to the shore of Asia. You will see why it was that the Greeks soon became the most famous sailors in the world. They soon became the rivals of the Phœ-ni'-cians, and, in the end, took their place as the leading merchant people of the world.

In the early days the Greek states had kings; but the people finally put down their kings, and carried on the governments themselves. The Greeks, like the Medes and Persians, were of the Aryan

branch of the white race. In early times, of which we know nothing, they had wandered westward along the northern shore of the Black Sea into Greece. The name Greek was not used by them. They called themselves Hel-le'-nes, and their country Hel'-las. These words come from the name



A Wall Built by the Early Inhabitants of Greece.

Hel'-len, the ancestor from whom all the Greeks were thought to be descended.

We are very uncertain as to just what happened in Greece before 776 B.C. At that time writing began; but the Greeks had lived in their country at least a thousand years before. All that we know of this early period is found in the poems

of Homer and He'-si-od, who recited their poems about one hundred years before the first records were made. Many traditions, or stories, were told by father to son, and at last were written down.

When men do not know what really took place in early times, they fill out the history from the stories that they have received from their fathers.

In this way Hesiod tells about the creation of the world and the birth of the gods. Homer tells of the great deeds of the early heroes, many of whom had for one of their parents a god or goddess. His two poems are the Il'-i-ad and the Od'-ys-sey. The Iliad tells the story of the Tro'-jan War, and the Odyssey relates the wanderings of O-dys'-seus, or U-lys'-ses, from the city of Troy, in Asia Minor, back to his native island, Ith'-a-ca. Thus we have, concerning the first thousand years of Greek history, a vast collection of stories, or myths. These stories are partly true and partly fable. But nobody has ever been able to decide just *how much* of them is true, and it is not profitable to waste time over the question. The Greeks themselves believed every word of them, and we have to remember this in order to understand many things about the Greeks.

THE GODS OF GREECE

Hesiod tells us that first in order of time came Cha'-os, or Confusion. Out of Chaos came Heaven and Earth. The children of Heaven and Earth

were the Titans, or giants, the Cy'-clos, and the Cent-i-ma'-nes, or hundred-handed beings.



Ulysses Bending His Bow.

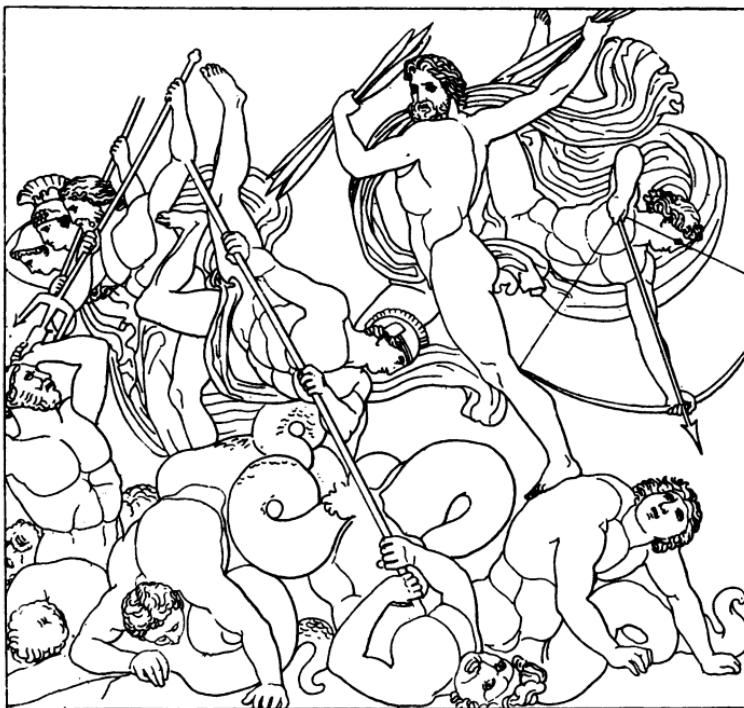
Cro'-nos, a Titan, married Rhe'a. Their children were Hes'-ti-a, De-me'-ter, He'-re, and three sons, Ha'-des, Po-sei'-don, and Zeus. We are better acquainted with these deities under their Latin names—Ves'-ta, Ce'-res, Ju'-no, Plu'-to, Nep'-tune, and Ju'-pi-ter.

Jupiter and his brothers now engaged in a war against their father. A desperate struggle, lasting ten years, followed, in which all the gods, goddesses, and Titans took part. Jupiter and his followers

occupied Mount O-lym'-pus, while Cronos and his Titans stood on Mount Oth'-rys. Crags and

mountains were hurled back and forth. The noise and thunder of the battle caused the distant ocean to boil, and all nature was in confusion.

Finally, Jupiter, aided by his thunder and light-



Wars of the Gods and Titans.

ning, conquered. These terrible weapons were furnished him by the Cyclops (round-eyed), whom he had released from their gloomy prison, Tar'-tarus, under the earth, where Cronos had imprisoned them. Cronos and his Titans were now thrust

down there instead, to remain forever. Neptune built a great wall of brass around them, and the hundred-handed giants were placed on guard in front of the entrance.

Jupiter had many wives. A-pol-lo and Diana were his children. Minerva, the goddess of wisdom, sprang full-grown from his brain. He married Ma'-ia, the daughter of At-las, and their son was Mer-cu-ry. His last and permanent wife was Juno, and their children were Mars, the god of war, and Vul-can, the divine mechanic who made armor and weapons for the gods and heroes. Ve-nus, the goddess of love, sprang from the foam of the sea near the island of Cyth'-e-ra.

Thus we have the twelve great gods and goddesses who lived on Mount Olympus and ruled the world. Besides these twelve there were many other divinities of less importance, such as the Muses, the Fates, the Graces, the Dry'-ads of the woods, and the nymphs of the streams and fountains. Then came the Har'-pies, the Gor'-gons, the three-headed dog Cer'-be-rus, the Hy'-dra, the Cen'-taurs, the Sphinx, the winged-horse Peg'-a-sus, and a hundred others. Death, Strife, Sleep, Law, and similar objects, were often looked upon as divine persons.

The deeds of the heroes are the first things we read of in the story of Greece. For this reason we call the early times "the heroic age." Every city

and village had its hero, whose deeds were told in song and story. Some heroes became so famous that their renown spread throughout Hellas. Such were Ja'-son, Her'-cu-les, A-chil'-les, The'seus, and Ulysses. Then there were great adventures in



Jupiter.

which many heroes took part. The most noted of these were the Ar-go-nau'-tic Ex-pe-di-tion in search of the golden fleece, The Trojan War, The Seven against Thebes, and the Cal-y-do'-ni-an Hunt. These stories were told over and over in

various forms throughout Greece. Here is the story of Jason and the Argonautic Expedition.

STORY OF THE GOLDEN FLEECE

There was once a king by the name of Ath'-amas. The name of his wife was Neph'-e-le, and she had two children, a boy and girl, named Phryx'-us and Hel-le. By and by he put Nephele away and married again.

Phryxus and Helle were badly treated by the new mother. Once, when there was no rain, she told Athamas that the god Jupiter wanted him to offer up Phryxus as a sacrifice.

Nephele heard of this, and prayed earnestly to the god Mercury to help her save her children. So the god sent her a winged ram with a golden fleece. He took the two children upon his back and flew away eastward over the sea. Poor Helle became frightened, fell into the sea, and was drowned. Phryxus held on and reached Colchis, where he sacrificed the ram to Zeus, and hung up its golden fleece in a grove sacred to Mars, the god of war. Here it was guarded by a terrible dragon that never slept.

After the death of Athamas, his nephew Æ'-son became king. Æson grew tired of ruling, and gave his crown to his half-brother Pe'li-as, to keep until Jason, his son, should become of age. When Jason grew up he came to Pelias to demand his crown,

Now Pelias had not the least idea of giving it up, but pretended to be very willing to do so. He told Jason that it would be a fine thing if he should go to Colchis and bring the golden fleece to Thessaly. That would give him a great name, and protect his country against all evils.

Jason, like a true hero, went to work at once to get ready. And Pelias rejoiced, for many another hero had gone after the golden fleece and had never returned.

Jason employed Argus to build a ship to hold fifty men. He called it the *Argo*, after the builder, and the heroes who sailed in her are often called Argonauts, or sailors in the *Argo*. The greatest warriors of Greece went with Jason on his voyage, and many a wonderful adventure befell them on their way. But at last they arrived at

Colchis, and appeared before the mighty Ætes, king of that country, and demanded the golden fleece.

“Yes,” said Ætes, “I will give you the golden fleece, but you know I can only do it after you put the yoke on my two fire-breathing bulls.”

“Very well,” said Jason; “let me see them.”



A Greek Hero.

"Ah, but wait, young man," said *Ætes*; "you must then plow up a field that has never been plowed before, and sow the teeth of the dragon that Cadmus slew. And do you know what will happen then? A crop of armed warriors will spring up who will do their best to kill you."

Jason was silent a moment, and then said that he would make the attempt on a certain day. He then began to look into the situation. He soon found that the king's daughter *Me'-de-a*, though a very beautiful young lady, was also a famous sorceress. He soon made love to her, and Medea fell in love with the hero. Jason agreed to make her Queen of Thessaly if she would help him to get the fleece. This Medea was glad to do. She soon made him a charm to tame the fiery bulls, and a liquid to put the dragon to sleep. Jason had himself discovered a way to deal with the crop of armed men.

When the appointed day came the Argonauts went with *Ætes* to the field where the bulls were kept. When Jason went in, they rushed toward him with a roar like the sound of thunder, and their fiery breath left behind them a scorched and smoking path.

But, behold! when the hero stepped up to them and patted their necks, they became like lambs. He put the yoke upon them and harnessed them to the plow.

I suppose you have never plowed new land full of rocks and stumps and roots. And certainly never with such a team and plow as Jason had. The bulls went like the wind; the plow was unbreakable, and Jason, for the time, was invulnerable. You may imagine that the dirt and stones fairly filled the air. In a few minutes the field was plowed.

“Now bring me the teeth,” said Jason.

The teeth were sown; and scarcely had the last one been covered, when a throng of fierce warriors were closing in upon Jason. For a while he defended himself; then picking up a stone, he threw it among them. Immediately they began fighting among themselves, and soon there was only one left, whom Jason soon killed. He then turned to Ætes: “Now bring me the golden fleece,” he said.

Ætes said he would on the next day, and then all the heroes marched down to the *Argo* to rejoice over their success.

That night Jason was aroused by the voice of Medea, who had come from the palace of Ætes.

“Jason,” she whispered, “we must get the fleece and fly from here at once. My father will destroy your ship, and kill you and all of your friends in the morning.”

“Then let us go at once,” Jason replied.

They stole safely to the sacred grove, where the dragon with the great, round, sleepless eyes, like

globes of fire, kept watch of the tree which bore the fleece. They could see its golden sheen in the moonlight.

"Wait," said Medea. She advanced toward the dragon, singing softly. The great eyes looked steadily upon her. Then, on coming closer, she took from a vase a magic liquid, and sprinkled it toward the dragon. The great head lowered, and the eyes, that had never closed before, lost their luster as the huge creature sank upon the ground.

"Now, quick!" said Medea, "seize the fleece, for in a moment he will awaken."

In the twinkling of an eye Jason had it safe, and they were on their way back to the *Argo*.

Jason roused his comrades, and they put to sea and rowed away.

But, long before the dawn, loud shouts were heard on shore, and the Argonauts saw a very angry king and his men putting to sea in pursuit. But they could not overtake Jason, who came back safely to Thessaly with his bride, and laid the golden fleece before King Pelias in triumph. But even then Pelias would not give up the throne. Jason afterwards obtained it with the aid of Medea, but his later life was full of trouble. As for the fleece, I have never heard what became of it.

HERCULES

The story of Hercules was the best known in all Greece. He was the son of Jupiter and Alcme'-ne, and grew up at Thebes. Owing to a trick of Juno, Hercules became the servant of his cousin Eu-rys'-the-us, King of My-ce'-næ, until he should perform twelve tasks. These are called the Twelve Labors of Hercules.

His first task was the killing of the Ne'-me-an lion, one of the monsters of divine birth. As his arrows had no effect upon it, he drove the beast into a cave, and there strangled it with his hands.

The second exploit was the destruction of the Lern'-e-an hy-dra, a creature with a hundred heads. Hercules fearlessly seized the animal; but when he chopped off a head, two new heads grew on. With the help of his nephew I-o-la'-us he seared over the animal's neck with firebrands in such a way that no new heads could grow. He then killed it.

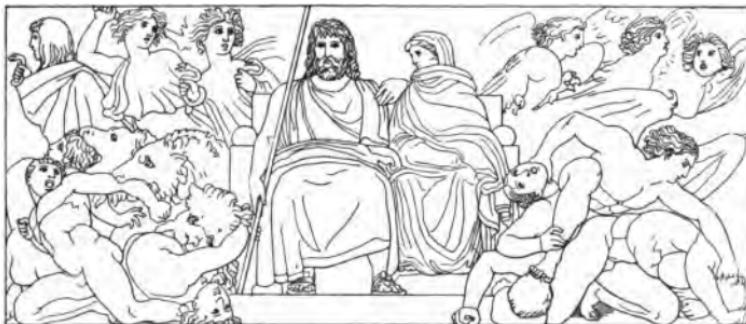
Hercules next captured a fierce boar infesting the district of Eurystheus, in Arcadia. He carried it to Eurystheus alive, and terribly frightened that cowardly king.

The fourth task was the capture of Diana's hind; the fifth, the slaughter of some fierce birds inhabiting Lake Stym-pha'-lus, in Arcadia.

Au-ge'-as, King of E'-lis, kept three thousand oxen. Their stalls had never been cleansed. Her-

cules turned the river Al-phe'-us through them, and accomplished the work in one day. The capture of the Cretan bull, and the horses of Di-o-me'-des, were the seventh and eighth labors.

Ad-me'-te, daughter of Eurystheus, wished to obtain the girdle of Hip-po-ly'-te, Queen of the Amazons, which she had received from Mars. A fight took place, owing to a false report spread by



Pluto and Proserpine on Their Throne.

Juno, in which the queen was killed, and Hercules carried off the girdle.

The triple-headed monster Ge'-ry-on had a fine herd of fat oxen, which Hercules after many adventures brought to Mycenæ.

When Jupiter married Juno the goddess Earth gave her, as a wedding present, some golden apples which grew in a garden in the land of the setting sun. Hercules found out the location of the garden through the help of Ne'-re-us, the old

god of the sea, and the giant At'-las plucked them from the tree while Hercules held up the heavens in his place.

The hero's last and most difficult task was to bring up from the lower world the three-headed dog Cer'-be-rus, who guarded the entrance. The Greeks believed that the region of the dead, which they called Hades, was somewhere under the earth. Pluto was the god of this lower world, and Pros'-er-pi-ne was his queen. Hercules brought the watch-dog of Pluto to King Eurystheus, and then carried him back to his post.

These labors relieved Hercules of servitude to the King of Mycenæ. He afterwards took part in many more adventures, and at his death he was taken to heaven to live with the gods.

The'-se-us was the national hero of Athens. He did as many great deeds as Hercules. His greatest deed was the freeing of his country from the power of Crete. Minos, the king of that country, had conquered Athens, and compelled the people to send to him each year seven young men and seven girls to be eaten by the Min'-o-taur, a savage creature half man and half bull, which was kept in a curious prison called the Lab'-y-rinth. Theseus had himself sent as one of the victims. He slew the Minotaur, and returned in triumph to Athens.

The Trojan War was the greatest undertaking

in which all the Greeks joined. Paris, son of Priam, King of Troy, had carried off Helen, the wife of Men-e-la'-us, King of Sparta. Troy was a city in Asia Minor; Sparta was in Greece; so it



A Greek and a Trojan Warrior Fighting at Troy.

was a war of Europe against Asia. The bravest and most skilled warrior among the Greeks was A-chil'-les; the most cunning and the wisest was Ulysses. This war lasted ten years. Homer's

great poem, the *Iliad*, tells us the events of the last year of the war. Hector, the son of Priam, was the chief hero among the Trojans, as Achilles was among the Greeks. Much of the *Iliad* is about the deeds of the two heroes. When the poem begins, Achilles was "sulking in his tent," refusing to fight because a fair captive had been taken away from him by Ag-a-mem'-non, King of Argos. He gave his armor to his friend Pa-tro'-clus, who was slain by Hector. The'-tis, the divine mother of Achilles, then obtained for him from Vulcan a new suit of armor. Achilles again took the field, slew Hector, and dragged his body around the walls of Troy. The Greeks at last took Troy, by filling a great wooden horse with armed men and presenting it to the Trojans as an offering to the goddess Minerva. The unsuspecting Trojans received the horse into the city. At night the Greeks came out of the horse and opened the gates to their comrades. The Greeks entered the city and burned it to the ground.

Achilles was finally killed by an arrow directed by the god Apollo. The arrow struck him in the heel—the only place where he could be wounded.

After the fall of Troy, the Greeks, taking Helen with them, returned to their own country. Ulysses and his men were shipwrecked, and it was ten years before they reached home. The story of their wanderings is the subject of Homer's sec-

The Trojan Horse.



ond great poem, the *Odyssey*, Odysseus being the Greek name of Ulysses.

After the return of the Greeks the Heroic Age of Greece came to an end. Instead of myths we find history. The Greeks had already received the alphabet from the Phoenicians, and they began to make a record of the leading events in each state.

LEAGUES, ORACLES, AND GAMES

In the days of the heroes it was believed that the gods and goddesses came down to earth and talked with men. But in later times it was thought that they chose certain places where they spoke through a priestess.

Such places were called "oracles," and the message which the gods gave was also called an "oracle."

The god Apollo was especially the one who revealed the future. There were about twenty of his oracles scattered through Greece, and a smaller number of those of Jupiter.

When one wished to ask a question of the oracle, a gift must be made for the support of the temple. The priestess would then listen to the question, and after several days of fasting and ceremony she would write the answer.

The oracle of Apollo at Del'-phi was the most noted in all Greece. There a temple was built over a cleft in the rock, through which a gas arose out

of the earth. The priestess sat on a stone over this cleft and breathed the gas. It was then that the god was thought to tell her how to answer the questioner.

The Greeks had the greatest respect for the oracles. After a time there was much money stored in the temples, made up of the gifts which had been brought by those who came to inquire of the oracle.

As it was necessary to protect these treasures, the cities in the neighborhood of the oracle formed unions to keep the oracle free and to protect the temple. The most important of these unions was that of Delphi. Men chosen from each state in this league formed a council, and important questions were decided by them. Often they could stop wars.

In case of a war they would not allow any town in the union to be destroyed, or the running water cut off. They built good roads leading to the temple, and protected all those who traveled thereon. Thus the oracles and unions were a means of keeping the cities friendly to one another, and of uniting them against enemies.

Another important thing in Greek life was the Sacred Games. The Greeks thought that the souls of the dead were pleased by the same things that they had enjoyed in life. So games were held, such as boxing, leaping, running, and wrestling,

near the tombs of their heroes. After a time these games were held in the honor of the gods.

The most important of the Sacred Games were those held at O-lym'-pi-a, every four years, in honor of Jupiter. There was a splendid temple at Olympia, and the statue within it, called the Olympian Jupiter, was one of the wonders of the world.

The first games were held in 776 B.C.; the second in 772 B.C. This period of four years was called an O-lym'-pi-ad. The Greeks reckoned time by Olympiads. They would tell you, for example, that Co-roë'-bus won the foot-race in the *first* year of the *first* Olympiad.

Greeks from every part of the world attended the Sacred Games. During the games no war or military expedition could be begun. The victors in the sports received the highest honors and rich rewards from their native cities. The reward given in the field was a simple wreath of laurel, or olive, twined about the head.

After a time it was the custom for poets and historians to bring their best writings to read at the games. A kind of fair was also held, where merchants sold or exchanged their goods. All this made the Greeks more friendly one to another, and prevented many quarrels.

Besides those at Olympia, Sacred Games were held at Delphi, in honor of Apollo; at Cor'-inth, in honor of Nep'-tune; and at Ne-me'-a, in honor of Jupiter.

ATHENS AND SPARTA, AND THEIR LAWGIVERS

After the return of the Greeks from the Trojan War there was a great deal of confusion in Greece. This was caused by many people changing their homes.

There were four branches of the Greeks: the Do'-ri-ans, I-o'-ni-ans, Æ-o'-li-ans, and A-chæ'-ans. The Dorians moved south into the Pel-o-pon-ne'-sus, or Mo-re'-a, as we now call it, and drove out the Achaeans, who lived there. The Achæans in turn crowded out the Æolians to the north.

The result of all this was that many Greeks of all races crossed over to Asia and established the colonies of which we read in the story of Lydia. It took a long time for the country to become quiet again. When the confusion was over, we find that two cities had become more powerful than the rest—Sparta, in southern Greece, and Athens, in central Greece. These two cities established a kind of leadership over the others, and afterwards became rivals for the first place.

The noble families became jealous of the kings, and drove them out. They then governed the cities themselves. When a few people have control, we call the government an ol'-i-gar-chy.

Next, we find the common people rising up against the nobles. Some brave man would become

their leader. They would then put down the nobles. To do this, an army must be raised. The crafty leader would get control of the army, and after the nobles were driven out he would set himself up as chief ruler. Such a ruler the Greeks called a ty'-rant. This meant one who ruled without authority, but not a bad ruler, for a tyrant might be a good man.

One of the most noted tyrants was Pi-sis'-tra-tus of Athens. One day he came running into the market-place with a number of wounds upon his body, which he had made himself.

"See," he cried to the people, "how the nobles have treated me, because I have been your friend!"

The people at once gave him a guard of fifty men. He soon gathered a much larger force, seized the A-crop'-o-lis, or hill, where there was a strong fort, and made himself master of the city. Pisistratus ruled Athens for thirty-three years. He made the city beautiful with parks and fine buildings. He gathered a large library and gave it to the people, and collected and published for the first time the poems of Homer.

Another tyrant who was a friend to education was Per-i-an'-der of Corinth. The Greeks thought so well of him that they counted him among their seven wisest men.

The Greeks were too fond of liberty to submit very long to the rule of the tyrants. They were



Athens and Acropolis.
The Parthenon is on the hill in the center of the picture.

soon put down, and free governments established. Athens and other Ionian cities had dem-o-crat'-ic governments—that is, the people ruled. Sparta and the other Dorian cities were ruled by a few of the nobles.

In times of strife and trouble it usually happens that some wise man appears who makes good laws or plans a new kind of government. Ma'-nu in India, Me'-nes in Egypt, and Moses, the leader of the Hebrews, were such lawgivers.

The lawgiver who planned the government of Sparta was Ly-cur'-gus. Before undertaking his great work in Sparta, he is said to have traveled in India and Egypt, studying the laws of those countries. He went to Crete to learn about the laws of Mi'-nos, the first king and lawgiver of that island. He then came home and made the laws of Sparta.

When his work was done, he went to consult the oracle at Delphi. He made the people promise to obey all his laws until he should return. In answer to his questions about the welfare of Sparta, the oracle told him that his country would "prosper as long as she should obey his laws."

Lycurgus sent this answer to his countrymen, and then went far away into a strange country, and died an exile. No one knew what became of him, but the Spartans always honored his memory with temples and with festivals.

In Sparta there were two kings, each to keep watch of the other. Laws were made by an assembly of all the men over thirty years of age. There was at first a senate of twenty-eight men to conduct the government, but later all the power was given to five men called eph'-ors, or overseers.

The object of Lycurgus's laws was to make a race of warriors. The Spartans trained the body by athletic exercises. The boys practiced the use of weapons until they became very expert. But reading, writing, and oratory were despised. They had martial music, for that gave the soldiers courage. The children were taken from their parents at the age of seven and brought up by the government. From that time until the age of sixty they never returned to their homes, except for a visit. All ate at the public tables. The food was of the simplest kind, but no complaints were ever heard. An Athenian who once dined with them said he saw why the Spartans were not afraid of death. "For anyone," he said, "would prefer death to living on such food as this."

The Spartans built no walls or defenses for their city. A traveler once asked the Spartan king, "Where are your walls?"

"These are our walls," the king replied as he pointed to his soldiers.

Athens was just the opposite of Sparta. There

the body was trained, but only that the mind might be made better.

The people ruled in Athens, and there were no kings. The last Athenian king was Co'-drus, who gave his life for his country, in this way: The Dorians had invaded the land, and the oracle said that "if the king should die the country would be safe." Codrus went out with only one companion, and attacked the enemy. He was soon killed.

His successor was called simply ar'-chon, or ruler, for the Athenians said that "no one was worthy to be called king after Codrus."

After a time a strife arose between the nobles and the people, and Dra'-co was appointed to prepare new laws.

These laws were so severe that it was said they were "written in blood, not ink." Draco said, "The smallest offenses deserve death, and I know of no severer punishment for the great ones."

The people soon murmured against Draco's laws, and So'-lon, another of the "seven wise men," was chosen to make new laws. His laws were noted for their mildness.

Under the laws of Draco a man could be sold into slavery for debt. Solon did away with this. He gave all power to the assembly of all the people, in which every man had the right to speak. This assembly selected the nine archons, and a senate of four hundred.

After the tyrants had been driven out, another lawgiver, named Clis'-the-nes, arose. He divided all the people of At'-ti-ca into ten tribes, and increased the number of the senate to five hundred.

Clisthenes also introduced the practice of os-tra-cism. This was a way of getting rid of a troublesome man by exiling him for ten years. It was so called from the word *ostrakon*, which means 'a shell. If six thousand persons handed in a man's name written on a shell, that man had to leave the country.

Under this good government Athens soon became the strongest state in Greece. Such progress did she make that the Spartans became jealous of her, and tried to change her government and set up one like their own.

But Sparta failed. Her armies were twice defeated, and Athens became stronger than ever.

GREECE AND PERSIA

When Darius was trying to subdue the revolt of his Greek cities in Asia, the Athenians had sent soldiers to help their countrymen. During this revolt, Sardis, the old capital of Lydia, was taken and burned by the Greeks. Darius was so angry at their insolence that he had one of his servants repeat to him every day the words "Master, remember the Athenians."

The time had now come, 500 B.C., when he was to attempt to punish them.

His first attempt to invade Greece failed, on account of a terrible storm, which wrecked his fleet and compelled the army to retreat. But ten years later he came again, with one hundred and twenty thousand men and six hundred ships. The Persian army landed at Mar'-a-thon, a broad plain on the coast of Attica, near Athens.

The Athenians had sent to several of the Greek cities for aid, but only Pla-tæ'-a responded, with a thousand men. The Spartans were delayed on account of a religious festival, and came too late for the battle.

Mil-ti'-a-des, the Athenian general, drew up his ten thousand men on the hills back of Marathon, facing a Persian army ten times as large, arranged near the seashore. Back of them, along the shore, lay their ships.

Singing their war hymn, the long, thin line of Greeks came running down the hill, and fiercely attacked the Persians as they were crowded together in masses. The Persians were too astonished and frightened to fight long, and throwing away their spears, they ran to the ships.

The Greeks followed, but the Persians fought desperately, and lost only ten ships.

The Greeks lost one hundred and ninety-two men; but sixty-four hundred of the enemy lay dead

on the field. A swift herald was sent to Athens with the news of the victory.

Before the battle was over, the flash of a bright shield on the top of a hill near Athens, twenty miles away, caught the eye of Miltiades. It was a signal from some treacherous Greek to the Persian commanders to sail to Athens and destroy the city while its defenders were away. But Miltiades under-



Greek Warriors.

stood the signal, and he at once marched his army toward Athens.

When the Persians came sailing to Athens the next morning they saw the very men who had defeated them on the previous day. They had no mind to try the mettle of such men any further; they gave up the war and returned to Asia.

When Darius heard of the defeat at Marathon,

he at once began to gather men, ships, and supplies. He would attack Greece with so large a force that failure should be impossible.

While he was still making preparations he died, and his son Xerx'-es came to the throne. Xerxes continued the work of his father, and for eight years all Asia was busy making ready to destroy Greece. Men were gathered from every part of the empire, from India to the African deserts.

Storehouses along the line of march were filled with grain. A great bridge of boats was built across the Hellespont, so that the army might march as if on dry ground. A canal was cut around Mount Athos, the dangerous promontory where his former fleet had been wrecked.

At last everything was ready. The fleet and army met at Sardis. For seven days and nights the Persian host streamed over the bridge. Xerxes's bodyguard, the "ten thousand immortals," in holiday dress, led the van. Behind them came the king, drawn by eight milk-white horses, in the chariot of the sun.

On the plain of Do-ris'-cus the vast host was counted. A wall was built around ten thousand men drawn up as closely together as they could stand. This space was filled one hundred and seventy times, making the number of the army one million seven hundred thousand men.

The fleet carried a half million more. Adding to these numbers the servants and slaves who accompanied the army, it is probable that the whole host numbered over five millions of men.

The Greeks were kept informed of the doings of the Persians, and they were preparing to meet them. The two leaders at Athens were The-mis-to-cles and Ar-is-ti'-des. Both loved their country. Themistocles was the abler man, but Aristides was so famed for honesty that he received the surname The Just. Aristides wished to strengthen the army, but Themistocles thought it better to build up the fleet. The strife between them became so violent that the city decided to ostracize one of them. When the shells cast into the urn were counted, it was found that there were six thousand bearing the name of Aristides. He therefore went into exile.

A story is told of Aristides that he was once stopped along the road by a rough countryman, who asked him, not knowing who he was, to write the name Aristides upon a shell. "And what harm has Aristides done you, that you wish to banish him?" he asked. "He has done me no harm," said the man; "I do not even know him, but I am tired of hearing him called 'The Just.'"

Themistocles, left in power, made the Athenian fleet the strongest in Greece. A congress of all the Greek cities was held at Corinth the year before

Xerxes crossed the Hellespont. But some of them had been bribed by the Persians; some were jealous of Athens, some of Sparta, who was to have chief command, and only fifteen united against the enemy.

The road which Xerxes was following along the coast of Greece is interrupted at one point by a narrow pass called Ther-mop'-y-læ, or the Hot Gates, from the hot springs that break out at the foot of the cliffs. Here the Greeks had stationed the Spartan king Le-on'-i-das, with three hundred of his own men and six thousand allies from different states. The main body of the Greeks were celebrating the Sacred Games.

Leonidas was expected to hold the pass till the games were over, when reënforcements would be sent. Xerxes waited a few days for the Greeks to retreat, not dreaming that so small a number would dare to resist. But when the Spartan king Dem-a-ra'-tus, who had been driven from his own country and had joined the Persians, told Xerxes that the Spartans would surely fight, the king sent a messenger to Leonidas ordering him to give up his arms. The reply of the Spartan was, "Come and take them!"

For two days the Persians stormed the pass. The wall of their dead along the Spartan front grew steadily larger. The "immortals" attacked again and again, with no better success. Xerxes,

from his throne on a high cliff overlooking the pass, three times leaped up in anger and astonishment at their failure.

At length a treacherous Greek pointed out to Xerxes a mountain path by which he could gain the rear of the Spartans. When Leonidas saw the danger he allowed his allies to retreat. All but seven hundred Thespians retired. The laws of Sparta forbade retreat or surrender, and the little band, surrounded by the Persian host, fought and died to the last man.

Above their graves in after years a marble shaft was placed, with the following inscription:

Go tell the Spartans, thou who passest by,
That here obedient to her laws we lie.

Athens now lay open to the invaders. The oracle had said, "When everything else in Attica is taken, you shall find shelter behind your wooden walls." This was thought to mean the ships. So the town was left, and the women and children sent to a place of safety. The soldiers were all placed upon the ships in the bay of Sal'-a-mis. Here, too, were the fleets of other cities, nearly four hundred ships in all.

They were attacked by a Persian force of seven hundred and fifty ships. King Xerxes himself witnessed the battle.

A king sat on the rocky brow
That looks o'er sea-born Salamis;
And ships by thousands lay below,
And men in nations—all were his.

He counted them at break of day,
And when the sun set, where were they?

Two hundred Persian ships were destroyed, and the rest fled. The terrified Xerxes hastened back to Asia before his bridge should be destroyed. He left a fleet and an army under Mar-do'-ni-us to continue the war. But in the following year his army was defeated at Plataea by the Spartan general Pau-sa'-ni-as, and his fleet was destroyed at Myc-a-le, in Asia Minor, where it had been drawn up on shore to escape the Greeks. The Persians never invaded Greece again.

WARS AMONG THE GREEK STATES

The close of the Persian War left Themistocles the foremost man in Athens, and Athens the foremost city in Greece. The people speedily built up their homes, which the Persians had burned. They enlarged their city, and built a wall around it seven miles in extent.

The Spartans sent messengers to persuade them not to build the wall. "For," said they, "if the Persians take your city again they may remain in it, and it will be hard to drive them out."

What the Spartans really feared was that Athens would become stronger than they. The Athenians said they would send men to talk the matter over with them. They sent Themistocles ahead, but the other men were not to start till the walls were built high enough to defy the Spartans, if they should try to stop the work.

In the meantime Themistocles managed to keep the Spartans quiet. When they would wait no longer for his friends, he ordered them to send to Athens to inquire the cause of the delay. Secretly he sent word to detain the Spartan messengers in Athens.

In this way time enough was gained to build the wall so high that it could be defended. The Athenians also built walls, four miles long and sixty feet high, running from the town down to the harbor. They increased their fleet by adding to it twenty vessels each year. After a few years they felt safe. If they should be attacked from the land, the high walls would protect them; while their strong fleet could supply them with food.

Aristides the Just had returned from exile in time to fight the Persians at Salamis. He now did another work which made Athens the strongest power in the world. He formed all the island cities, and some of the cities in northern Greece, into a great union called the Con-fed'-er-a-cy of De'-los. This league was to defend Greece against

the Persians. All the cities were taxed to build up a fleet, which Athens kept for herself.

Soon she became so powerful in her navy that Ci'-mon, the son of Miltiades, was sent to drive the Persians out of the Greek cities in Asia. He was very successful, and the rich spoils that he brought home were used to beautify the city. Public buildings were erected, and walks and parks were laid out.

One of these parks, called the Academy, was a favorite resort of the Athenians, and was noted as the place where the wise men and philosophers, like Soc'-ra-tes and Plato, met to talk with their pupils.

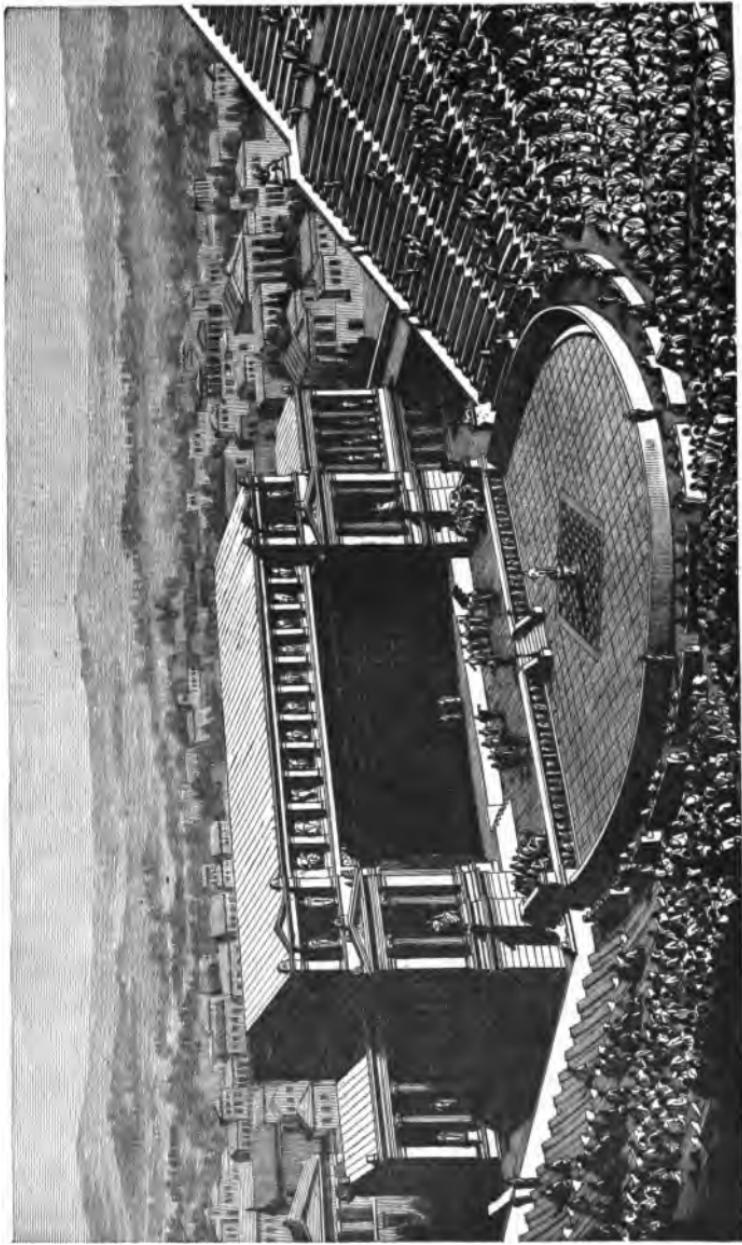
Cimon's very generosity at last brought about his disgrace and exile. A great earthquake had destroyed a large part of the city of Sparta. In the confusion, their slaves, called he'-lots, took up arms against their masters. The Spartans were not able to conquer the slaves, who were more in number than they, and called on Athens for help.

The advice of Per'-i-cles, the greatest man in Athens next to Cimon, was not to send aid.

But Cimon said, "Athens and Sparta are the two legs of Greece; do not let one of them be lame."

So the Athenians decided to return good for evil, and sent Cimon with an army to help Sparta. But when he arrived there the Spartans did not trust him, fearing that he would take sides with the

A Greek Theater Where Poems Were Read.



helots. They therefore sent him back to Athens. This so angered the people that they drove Cimon into exile, and Pericles became the chief statesman in Athens.

Pericles made some changes in the government which gave the people more power. Athens was now a pure de-moc'-ra-cy—that is, a country where all the people meet together to make laws. Themistocles had been exiled for taking bribes, but Pericles followed out his plans for strengthening the navy. Once he said to the people:

“There is no king or nation in the world who can at this moment withstand the navy which you can put out to sea.”

Pericles made Athens still more beautiful. He employed the great sculptor Phid'-i-as to build the Par'-the-non, the most beautiful temple in the world. The streets were lined with statues of gods and heroes.

It was said that “one met more statues than men in the streets of Athens.” The period of twenty-eight years from 459 to 431 B.C. is called the Age of Pericles. During this period Athens had more famous men than the whole world ever produced in the same length of time.

During the time of Pericles all the Greek cities were attached to either Sparta or Athens. These two cities had never been very friendly, and now a great war arose between them, which had the most

terrible results for Athens, and weakened the whole of Greece.

Athens had interfered with some Dorian colonies on the coast of Macedonia, and Sparta declared war. When the Spartans invaded Attica all the Athenians gathered behind their walls in Athens. Here a terrible disease broke out, and one-fourth of the fighting men died. Among them was the great statesman Pericles. At his death he said that he had so lived "that no Athenian need ever put on mourning through act of his."

The leader in the later part of this war was a brilliant young man named Al-ci-bi'-a-des. Though he was reckless and wicked, he won the love of the Athenian people, and could get them to vote for any of his measures.

He persuaded the people to send out a large army and fleet, with himself as commander, to attack the Dorian city of Syr'-a-cuse, in Sicily. "Then," he said, "we will conquer Africa and unite all the armies with our own. With such a force we can afterwards crush Sparta at one blow." This seemed easy, but the forty thousand men who sailed away from Athens to Sicily never returned. They were defeated, and perished miserably.

Those that were not killed were sold as slaves. Alcibiades was called home to answer to a charge of destroying some statues of the gods in Athens; but he deserted to Sparta, and advised them to send

an army and their best general to Sicily. This was done, and helped to destroy the Athenians.

The Athenians raised another fleet and army, but they were finally defeated by the Spartan general Ly-san'-der at *Æ-gos-pot'-a-mus*, on the Hellespont. The Athenians had lost sixty thousand men and nearly all their ships. Sparta now compelled them to pull down all their walls and forts that defended the harbors, and would allow them to keep only twelve ships of war.

For thirty years Sparta was the strongest nation in Greece. Then the army of Thebes, commanded by *E-pam-i-non'-das* and *Pe-lop'-i-das*, vanquished her in the battles of *Leuc'-tra* and *Manti-ne'-a*.

For a few years Thebes held the first place. Then a mighty power arose in Macedonia under Philip, and in 338 b.c., by the battle of *Chær-o-ne'-a*, he became the ruler of Greece.

For many years Philip had been planning to get control of affairs in Greece, and now something happened that gave him a chance to do it. The *Pho'-cians* had robbed the temple of Apollo at Delphi. When the other Greek cities found that they were not strong enough to punish them, they called on Philip to aid them. This he gladly did, and was made a member of the union.

There was one man at Athens who saw that Philip would soon attack them. This was the ora-

tor De-mos'-the-nes. He made twelve speeches to the Athenians, urging them to fight Philip before

he should take away their liberties. But the people had grown careless and idle, and did not heed what he said. And when at last the Thebans and Athenians did try to drive Philip out, he was too strong for them.

Though Athens had ceased to be strong in war, she became more than ever the leader in education, in philosophy, in art and science. It was during the time that Sparta ruled that Soc'-ra-tes, the greatest of



Demosthenes.

Greek teachers and philosophers, lived in Athens. His father was a sculptor, and Socrates had begun

to learn the same art, when he was obliged to lay down the chisel and take up spear and shield to fight Sparta.

After the war he became a teacher. He had no school, and charged nothing for instruction. His pupils were those whom he met on the street or in the shops and parks. He neglected his home, and did not provide well for his children. It is no wonder that his wife Xan-thip'-pe scolded him. Once she threw a pitcher of water over him. "I am not surprised," said Socrates, "that it has begun to rain, for Xanthippe has been thundering for a long time."

Socrates did not believe in the gods that the Greeks worshiped, and the charge of impiety was brought against him. He was also accused of misleading the young men by his teaching. For these things he was sentenced to drink poison. His last days were spent in prison. His friends were allowed to visit him, and his chief pupil, Plato, has given us an account of his death.

One of his pupils asked, "In what way shall we bury you, Socrates?"

"Just as you please," he replied; "if you can catch me and I do not escape you. I cannot persuade Cri'-to," he said to the others, "that when I have drunk the poison I shall no longer remain with you, but shall depart to some happy state of the blessed. You cannot bury Socrates, but you

may bury my body in any way agreeable to our laws."

Soon after this he drank the poison that the jailer brought, and lay down. He soon felt himself growing cold, but death came so easily that he said to Crito, "We owe a sacrifice to the god of medicine; pay it, and do not neglect it."

"This was the end of our friend," says Plato, "the best man of all his time, and the most just and wise."

ALEXANDER THE GREAT

Socrates's famous pupil Plato had a still more famous pupil, Ar-is-tot'-le, of the city of Sta-gi'-ra, in Macedonia. He became the teacher of Alexander, the son of Philip of Macedonia.

Aristotle was the greatest thinker and writer of ancient times, and no man has ever lived since who was wiser than he. For two thousand years his books were studied by all those who wished to have the best education.

His pupil, Alexander, liked much better to read the poems of Homer than to listen to the instruction of Aristotle. He loved these books because they told of war and heroes. When he saw his father conquering one city after another, he cried out, "Alas, there will be nothing left for me to do!" He was fond of athletic sports, and was a fine horseman. He succeeded in training a war horse called



Alexander Taming Bucephalus.

Bu-ceph'-a-lus, that had been given to his father, and which was so fierce that no man could be found to ride him.

Alexander was twenty years old when he became King of Macedonia. He soon found plenty of work to do. The Greek cities and the wild tribes on the north all revolted at once; and because so young a king had come to the throne, it seemed a good time to get back their liberty. But in two years he had crushed all his enemies.

The city of Thebes revolted the second time, and Alexander appeared suddenly with an army and leveled the city with the ground, leaving only the house of the poet Pindar. He put six hundred of the people to death and sold the rest as slaves.

It was the ambition of Alexander to conquer the world. The Persian empire was still the chief power in Asia, and it was this empire that he set out to conquer in 334 B.C.

He crossed the Hellespont with thirty-five thousand men. A third Darius was now ruling in Persia. On the banks of the river Gra-ni'-cus he met a Persian army and defeated it. With his own hand Alexander slew two Persian nobles. He sent three hundred suits of armor, gathered from the battle field, as an offering to the goddess Mi-ner'-va at Athens.

The chief means by which Philip and Alexander won their battles was the phalanx. This was a body

of men sixteen deep and a thousand in line, making sixteen thousand in all. They were armed with pikes or spears so long that the spears of the first five lines reached out in front of the phalanx. This body moved in a mass, and nothing could withstand it on level ground. When the phalanx struck the Persian army it plowed a road through it like some great machine.

Alexander marched on toward Persia. Passing through the city of Gor'-di-um, he visited the temple of Jupiter. Here he heard this story: A peasant named Gordius was once chosen king of that country. In gratitude he had placed his wagon and the yoke for the oxen as an offering in the temple. The yoke was fastened to the pole by a rope tied in a very intricate knot. The oracle had said that "whoever could untie the knot would be the master of all Asia."

When the knot was shown to Alexander he drew his sword and cut it. This was thought to be the meaning of the oracle. From this story we have received the expression "cutting the Gordian knot," meaning a quick way out of a difficulty.

By the following year Darius had raised a force of six hundred thousand men, and he advanced to attack Alexander. The two armies met on the narrow plain of Is'-sus, near the Mediterranean Sea. At the first attack of the Macedonian cavalry the Persians broke and fled. A vast number of the

fugitives were killed, and the tent of Darius, his wife and children, and a large amount of money, fell into the hands of the Greeks.

From Issus, Alexander marched southward into Phœnicia and Palestine. The city of Tyre alone held out against him, and refused to allow him to enter. Tyre stood upon an island half a mile from the mainland. As Alexander had no ships, he built a solid road of timbers and earth through the sea to the island. Even then he could not break down the wall which surrounded the city. He then went among the towns he had conquered and gathered a fleet of two hundred ships. He surrounded Tyre and attacked it on all sides at once.

The Greeks at last broke through the walls and took the city. Eight thousand men were killed, and the rest of the people were sold as slaves. This siege of Tyre took nine months, and is considered to be the most difficult task that Alexander accomplished.

The conqueror next marched to Egypt. The Egyptians had been ruled harshly by Persia, and were only too glad to change masters. Here Alexander founded, at the western mouth of the Nile, a city which has become the most important in Egypt. He marked out the streets with his own hand, and named it after himself, Alexandria. But he also did a very foolish thing in Egypt. He went to the temple of Jupiter in the desert, where

there was a noted oracle. He had the priests of the temple say that he was not the son of Philip, but the son of the god Jupiter, and that he was destined to conquer the world.

After leaving Egypt Alexander again set out in pursuit of Darius, who was raising an army to meet him. The final battle took place at Ar-be'-la, where the Persians were so badly defeated and scattered that they could not be united. The different nations composing their great army went to their homes, and Darius fled away with only a small bodyguard.

He was afterwards killed in Bactria by his own nobles, who hoped by putting an end to the king to stop the pursuit of Alexander. The Greeks now took possession of the chief cities of Asia. Susa, Babylon, and Per-sep'-o-lis, with immense treasures, fell into their hands.

In Bactria Alexander met a beautiful princess, Roxana, and was so charmed with her that he made her his queen. He next crossed the Hindu Kush Mountains into India. Along the upper waters of the Indus River he found and conquered a rich country ruled by a king named Porus.

Alexander soon afterwards returned to Babylon, which he intended to make the capital of his vast empire. Here he was taken sick with a fever, of which he died at the age of thirty-two years.

His empire was divided among his generals.

Ptol'-e-my received Egypt and the coast of the Mediterranean Sea; Cas-san'-der took Macedonia; Ly-sim'-a-chus, Asia Minor and Thrace; while to Se-leu'-cus fell the greater part of Asia. Only the kingdom of Ptolemy lasted very long, and all of them fell, one after another, into the hands of the Romans.

The wars of Alexander had spread the Greek language and learning throughout Asia. It made the two continents that had been so long at war better acquainted, and henceforth they lived in peace.

But a nation in the West, the Romans, had grown powerful, and now began to move eastward, as Alexander had done, conquering all nations and making them a part of their own empire.

ROME

THE story of Rome, like that of Athens, is the story of a single city. This city grew so strong that it conquered country after country, until, like Alexander, it ruled the whole world.

For several centuries the early Romans did not write their history; but many stories were handed down telling how Rome began and grew under the government of the kings. Like the stories of all old nations, we do not know how many of these stories are true and how many false, but every one who reads them must find this out for himself, if he can.

EARLY KINGS

The Roman historian Livy tells us that after Troy was burned by the Greeks, a Trojan prince, *Æ-ne'-as*, gathered the people who had escaped, near Mount Ida. Here they built ships and set out to find a land in the West, where it had been foretold they should found a mighty nation.

After many adventures by land and sea the Trojans at last arrived in Italy. Here they were kindly received by *La-ti'-nus*, who gave *Æneas* his daughter *La-vin'-i-a* in marriage. *Æneas* built a city which he named *La-vin'-i-um*, in honor of his wife. Here the Trojans dwelt for thirty years.

As-ca'-ni-us, son of *Æneas*, was warned by

visions from heaven that this was not the right place for their city, so he built a new city, which he called Alba Longa, or the Long White City. This was farther from the coast, and about fifteen miles southeast of Rome.

Here the Trojans remained for many years, and eleven kings ruled one after another. The last of these kings, Sil'-vi-us Pro'-cas, had two sons, Nu'-mi-tor and A-mu'-li-us. Amulius, the younger, seized the crown, which rightfully belonged to Numitor.

But Numitor had a son and daughter who might make trouble for the unlawful king. The son he put to death, and the daughter, whose name was Rhea Silvia, he compelled to become a Vestal virgin. The Vestal virgins were girls chosen to take care of the temple of the goddess Vesta and to keep the sacred fire burning. They took a vow not to marry, and were buried alive if they ever did. But Silvia fell in love with Mars, the god of war, who came to her as a handsome young man and married her. By and by she had twin sons, Rom'-u-lus and Re'-mus.

When Amulius heard of this he seized her and put her to death, according to the custom. He put the two babies in a basket and threw it into the river Tiber. The basket washed ashore, and the two children were found by a mother wolf, who took care of them as though they were her own cubs. A

woodpecker also, according to the Roman story, brought them food. At length a good shepherd, Faus'-tu-lus, found the twins, took them to his house, and brought them up as his own children.

ROMULUS AND REMUS

When Romulus and Remus found out that they were the sons of Rhea Silvia, and how Amulius had murdered their mother, they attacked and slew him in his palace, and made their old grandfather, Numitor, king.

After a time Romulus and Remus were led by signs to found a city of their own on the bank of the river where their lives had been so wonderfully saved. So they went away from Alba Longa with their friends and followers, and laid out a new city.

But a quarrel arose between the two brothers about a name for it, each claiming the honor, and Romulus, by accident, killed his brother. And so Romulus became the founder and king of the new city, and named it Rome. This was in the year 753 b.c. The Romans made a wall about the city to protect their homes.

There were several hills in Rome, and on one of these, the Palatine Hill, Romulus built a fort to guard the city. Around this fort were built the first houses. In after years the city was made larger, and included seven hills within the walls.

For this reason Rome has been called the City of Seven Hills.

In order to attract settlers to his new city, Romulus established a place of refuge, where those who had committed crimes could come and be safe from their pursuers. So there came to Rome a large number of runaway slaves, thieves, and other criminals. This gave the city a bad reputation among the neighboring towns; and when the men from Rome sought to marry the daughters of their neighbors they were treated with contempt.

But Romulus resolved that if they could not get wives by fair means, they would steal them. He arranged to have a great festival in honor of the god Neptune, and invited the neighbors with their wives and daughters to see the sports. Very many, especially the Sa'-bines, who lived near, came to see the new city.

In the midst of the games Romulus gave a signal, and the Romans seized many of the girls and carried them off to their homes. Strange to say, the maidens thus forcibly taken soon came to love their new husbands, and were content to stay in Rome. But the Sabine warriors, led by Ti'-tus Ta'-ti-us, their king, made war upon the Romans. Many battles were fought, but neither side was conquered.

At length one day, when the fight was fiercer than ever before, the Sabine women who had been

carried off came rushing out from their homes on the Palatine Hill. They threw themselves between the two armies and begged of them to cease from



The Sabine Women Stopping the War.

fighting. They told their fathers and brothers that their Roman husbands were kind to them, and that they desired to stay with them. If the Romans

should win, they would have no fathers; while if the Sabines conquered the Romans they would lose their husbands.

At this both armies halted. Romulus and Tatius talked the matter over, and the Sabines decided to move to Rome. The two nations now became one, and the two kings, Romulus and Tatius, ruled them together. But Tatius was killed soon after this, and Romulus ruled alone as before the union.

Before the death of Tatius another tribe, called the Lu'-ce-res, had joined the Romans. They occupied the Cæ'-li-an Hill, so called from their former chief Cæ'-les.

The Roman people were now made up of three tribes: the Ram'-nes, or Romans of Romulus; the Ti'-ti-es, or Sabines; and the Luceres. These three tribes were the nobles, or pa-tri'-cians. But there was another class of people, called ple-be'-ians. They were the workmen, mechanics, and servants of the patricians. None of them had anything to do with the government, and they could not fight in the army.

From the patricians Romulus chose two hundred men called senators, or old men. There was also an assembly made of the heads of families, or men capable of bearing arms. This was called the Co-mi'-tia Cu-ri-a'-ta.

The Senate made laws and carried on the government, but they must always have the consent

of the assembly of fighting men. In case of war each tribe sent one thousand men on foot and one hundred horsemen. The assembled army of thirty-three hundred men was called the Legion.

After making this form of government for his people, Romulus suddenly disappeared. A story tells us that he was carried off to heaven by his father, Mars, in the midst of a thunderstorm. There he became one of the gods and was worshiped under the name Qui-ri'-nus. The Roman people were often called Qui-ri'-tes, or Men of the Spear.

The next king was Nu'-ma Pom-pil'-i-us, a Sabin. He was a just and holy man, and during his reign of thirty-nine years there were no wars. He told the Romans just how and when they should worship the gods. Numa was instructed in these things by E-ge'-ri-a, a goddess who lived near by in a sacred grove.

To show that the gods favored Numa, the war god Mars let his shield fall from heaven in the midst of a large assembly of people. This shield was highly prized, you may be sure, and to prevent its being stolen, King Numa had eleven others made exactly like it, so that a thief could not know whether he was taking the *sacred* shield or not. He chose twelve priests of Mars to care for those shields, and also to conduct thanksgiving services to Mars after victories in war.

He appointed also four pon'-tiffs, or priests,

and a chief priest called Pon'-ti-fex Max'-i-mus. These had charge of the worship of all the gods, and settled all cases of dispute. Then there was a priest of Jupiter, one to Quirinus, and four Vestal virgins.

The Romans had a god of the beginning of things, called Ja'-nus. This god had two faces looking in opposite directions. The month January was named after him, because it begins the year. Numa built a temple to Janus. This temple was always open in time of war and closed in time of peace. There were many other gods that the Romans worshiped. They were nearly like the Greek gods of whom we have read. The Romans, like the Greeks, believed that the gods made their wishes known to men by signs.

Numa appointed four men, called au'-gurs, whose business it was to find out the will of the gods. This was done in various ways, such as watching the flight of birds, and by inspecting the entrails of the animals sacrificed. Numa is said also to have divided the year into twelve months, and to have appointed certain days as holidays, when no business might be done.

TUL'-LUS HOS-TIL'-I-US

Soon after the death of the good King Numa the assembly chose Tullus Hostilius as his successor. The chief event in the reign of Tullus was a war

with the old city of Alba. The lands of Rome and Alba joined, and as the two nations had many quarrels they plundered each other of cattle and other property. Finally open war began.

When the two armies met, the Alban general proposed to Tullus that three men be chosen from each army as champions.

"Let that nation whose champions are killed first be subject to the other." And to this King Tullus agreed.

It so happened that there were three brothers fighting in each army, and these were chosen as the champions. The three Roman brothers and the three Alban brothers, armed with swords and shields, met in the center of the field, in full view of both armies.

After some sharp fighting two of the Roman brothers were killed, but all the Alban brothers were wounded. The remaining Roman started to run across the fields. The Alban army set up a shout: "We have won!" they cried; "the Roman is running away!"

The Alban champions set out in pursuit. Suddenly Horatius, the Roman, turned. One of the wounded Albans, Cu-ri-a'-tius, was far ahead of the others, and with a quick blow the Roman slew him. In the same way he killed each of the others as they came up. Then it was the turn of the Romans to shout. Never was there such rejoicing.

They took up their hero and carried him to the king, who crowned him with a laurel wreath of victory.

But, alas! joy was soon turned to sorrow. At the gate they met the sister of Horatius who was engaged to marry one of the Alban brothers. She broke out into loud cries of reproach against her brother, and wept before all the army. Horatius was so angry that he struck her dead with his sword, saying, "So perish every daughter of Rome who shall mourn for an enemy." For this Horatius was sentenced to death; but the people would not allow him to be killed.

After this the Albans were forced to come to Rome to live, and they added to the numbers and strength of the city. Tullus also built a house in front of the Palatine Hill, where for centuries the Senate held its meetings.

AN'-CUS MAR'-TI-US

The next king was Ancus Martius, a Sabine. He built the first prison in Rome and the first bridge over the Tiber. He also appointed a number of men called heralds, whose duty it was to conduct public business with foreign nations. They declared war by going to the hostile country and hurling a spear over the boundary. He invited many foreigners to Rome, and the city steadily grew.

North of the Tiber was a country called E-tru'-ri-a. The people were called E-trus'-cans. The Luceres, one of the three patrician tribes, were Etruscans.

During the rule of Ancus, an Etruscan nobleman, or chief, emigrated to Rome. His name was Lucius Tar-quin'-i-us. On his way to Rome it is said that an eagle flew suddenly down and bore away his cap, but in a few moments it returned and placed it on his head again.

His wife, Tan'-a-quil, said that this was a sign that he would become a great man, perhaps a king. She was right; for Tarquin soon gained the goodwill of the Romans. King Ancus made him guardian of his children, and after Ancus's death the Comitia Curiata chose him king.

TAR'-QUIN

Before the time of Tarquin all the power at Rome was in the hands of the two older tribes, the Ramnes and the Tities. But Tarquin now added one hundred new senators from the Etruscan tribe, the Luceres. He also wanted to make three new tribes from the common people, or plebeians.

There were many plebeians who were rich, and Tarquin saw that they would soon demand a share in the government.

But the augurs told him that the gods forbade

him to do this. Tarquin laughed at the augurs, and said:

"Since you know the will of the gods, tell me whether what I am now thinking of can be done."

"It is possible to do it," said the augur.

"Well, then," said the king, "I was thinking that you could cut this whetstone in two with this razor."

The augur took the razor and cut the stone in two. Tarquin was so astonished at this that he promised not to disobey the gods. He did, however, in spite of this, form three new tribes from the plebeians, and gave them some power in the city.

Tarquin is best known for his great public works. He planned the fo'-rum, or public meeting place, and built shops along two sides of it. Between the Palatine and Av'-en-tine hills he laid out the Circus Maximus, a great race course for the celebration of the Roman games.

His greatest work was the Clo-a'-ca Maxima, or great sewer, which led off the stagnant waters that gathered in some low, swampy ground within the city. So well was this sewer built that it is still used in Rome. It is so large that a boat can sail through it, and the joining of the arched stones is so exact that a knife cannot be thrust between them.

After reigning thirty-eight years Tarquin was

murdered by two countrymen, who were urged on by the sons of Ancus Marcius. They planned to seize the throne, but they were outwitted by Tanaquil, the wife of Tarquin, who caused Servius Tullius, an Etruscan, to put on the royal robe and declare himself king.

Though he was not lawfully chosen, Servius proved to be the wisest and best of all the Roman kings.

SER'-VI-US TUL'-LI-US

Servius carried out the plans of Tarquin to give all the people a share in the government. He divided the whole people into five great classes, according to their property.

Each class was divided into companies called centuries. There were in all one hundred and ninety-three centuries.

When all the centuries met in the Field of Mars to attend to public business, they were called the Co-mi'-ti-a Cen-tu-ri-a'-ta, or the meeting of the centuries. This assembly gradually took the place of the older Comitia Curiata, which was made up of patricians only.

The greater number of the plebeians lived on farms outside the city. Servius divided the land into twenty districts; afterwards thirty-five. The men from these districts, which were called tribes, met together to attend to business which concerned

the plebeians alone. This assembly was called the Comitia Tri-bu'-ta, or meeting of the tribes.

Servius had two daughters, whom he married to the two sons of the last king, Tarquin. The elder daughter was kind and good, but the younger one was wicked and cruel. So also the elder Tarquin, Lucius, was a proud and violent youth, while his brother Aruns was gentle and good.

Now Lucius, the *bad* Tarquin, had married the *good* Tullia, and Aruns, the *good* son, had married the *bad* Tullia. Lucius and the younger Tullia fell in love with each other.

Lucius murdered his good wife, and Tullia her good husband. Then these two wicked ones married. Lucius then made a plot with some of the patricians, and murdered Servius in front of the senate house and threw his body into the street.

Soon afterwards Tullia drove in her chariot to the senate house to congratulate her husband. She saw the dead body of her father lying on the pavement, and ordered her charioteer to drive over it. The people were shocked at her conduct, and the street was called ever after that the “wicked street.”

TARQUIN THE PROUD

This Tarquin received the surname Su-per'-bus, or The Proud. He was the last and worst of the seven Roman kings. He showed so much favor to his Etruscan friends that the Romans hated him.

While he was building a temple to Jupiter, a mysterious woman came to him and offered to sell him nine books at a huge price. He refused to buy, and the woman went away and destroyed three of the books. She then came again, and offered him the remaining six at the same price. Tarquin again refused. The woman then destroyed three more books, and then came again, offering the three that were left at the original price.

By this time Tarquin was curious as to what the books contained, and he asked the augur about them.

The augur said that the woman was a prophetess, or sibyl, and that the books contained prophecies about Rome. The king bought the three books, and put two men in charge of them. The books were kept in a stone chest in a cellar under the temple, and were always consulted when any danger threatened the city. They were called the Sib'-yl-line Books.

This temple had been begun by the elder Tarquin. His workmen, in digging the foundation, had come across a human head. This the augur said was a sign that Rome would become the capital, or head city, of the world.

After this that part of Rome where the temple stood was called the Cap'-i-to-line Hill, and the temple was the capitol, or meeting place, of the Senate.

Once while Tarquin the Proud was offering a sacrifice on the altar, a snake came out and ate up the offering.

Such a strange occurrence is called a portent, and Tarquin sent his sons Titus and Aruns, and his nephew Lucius Junius, to the oracle at Delphi to inquire the meaning of it.

This Lucius Junius was called Brutus, or The Stupid. He was not as stupid as he looked, however. We do not know what the oracle said about the snake, but Titus and Aruns inquired which of them would be the next king of Rome.

The oracle said that "the man who first kissed his mother should be king."

After they left the temple Brutus pretended to stumble, and kissed the earth; "for," thought he, "the earth is the mother of all of us."

It was not long after this that Brutus *did* become the ruler of Rome.

When the young men returned the king was carrying on a war against the city of Ar'-de-a. While they were besieging the town there was little fighting to do. One night there was a feast at the camp, at which the king's son Sextus and his cousin Col-la-ti'-nus were present.

The young men were telling what good wives they had, each insisting that his own was the best.

"Come," said Collatinus, "let us ride home un-

expectedly and see what our wives are doing in our absence."

Lucretia, the wife of Collatinus, was found busy spinning wool with her maidens. But the wives of the other men were found idle or amusing themselves in various ways. All agreed that Lucretia was the worthiest of all.

Soon after this Sextus came secretly to Collatinus's house and shamefully abused Lucretia. The next day she sent for her husband, her father, and Brutus. She told them how badly Sextus had treated her, and made them swear to avenge her wrong. Then she killed herself with a knife.

Brutus drew the knife from the wound, and holding it up, he said, "I call the gods to witness that I will destroy with sword and fire both Lucius Tarquin and his wicked wife, with their whole race, and I will never suffer one of them, nor any other person, to be king at Rome."

The body of Lucretia was brought into the forum, and Brutus told the story, and urged them to drive out the wicked Tullia and the whole hated race of the Tarquins.

The people voted to banish the Tarquins forever and to do away with the office of king.

Then the assembly of the centuries elected two men, called consuls, to carry on the government.

Brutus and Collatinus were chosen as the first consuls; but Collatinus himself being of the Tar-

quin family, resigned, and Publius Va-le'-ri-us was chosen in his place.

News of these doings soon reached the king's camp at Ardea, and he hastened to Rome. He found the city gates closed against him. A Roman



Junius Brutus, the First Consul.

officer appeared on the walls and read the order for his banishment.

So the king and his sons went to live in Etruria, determined to raise soldiers and get back their throne.

Sextus went to the town of Ga'-bi-i, where the people killed him on account of his many crimes.

By and by a plot was discovered in Rome to admit Tarquin into the city. Among the young men concerned in it were two sons of Brutus. They were brought before their father and accused of treason.

It was his duty as consul to order the plotters to death, and he sternly did his duty, commanding his sons to be the first ones executed.

Then Tarquin prevailed on the Etruscan people to bring war on the Romans. In the battle that followed, Brutus and Aruns, the king's son, met. Both were on horseback, and with leveled spears they rode straight at each other. Both fell dead, pierced through the breast. The Etruscans fled soon after this.

Tarquin next obtained the help of Lars Por-se-na, the King of Clusium. They came to Rome so suddenly with an army that the Romans had no time to muster their soldiers. Valerius decided to destroy the bridge, as the only way of keeping the enemy out of the city. But the foe must be held back, while workmen with axes and levers should cut down the bridge. Horatius Co'-cles was the first to volunteer:

Hew down the bridge, Sir Consul,
With all the speed ye may ;
I with two more to help me
Will hold the foe in play.

In yon straight path a thousand
May well be stopped by three ;
Now who will stand on either hand
And hold the bridge with me ?

Spu'-ri-us Lar'-tius and Ti'-tus Her-min'-i-us ran to him quickly, and the three crossed to the Etruscan end of the bridge.

Could three men keep back an army? Yes; the roadway was so narrow that only three men could walk abreast on it. Three Etruscans advanced to give battle, but the Romans killed them all. In the meantime the bridge began to crack and tremble. Horatius sent his two companions back, while he remained alone.

As the bridge fell he leaped into the river with all his armor on and swam safely to the other side. With shouts of joy they drew him from the water. The Senate voted him as much land as he could plow around in a day, and his statue was placed in a public square, with the story of his heroic deed engraved upon it.

The Romans tried in various ways to kill Tarquin. Once a noble youth named Ca'-ius Mu'-cius went to his camp to stab him. It happened that the king's secretary was paying out money to the soldiers. Mucius, thinking that this was the king, struck him dead.

The Roman was at once seized and dragged before Tarquin, who ordered him to confess the plot

or be burned to death. Mucius stretched out his right hand and held it in an altar-fire that was burning in the room until it was nearly burned off.

"Do you think," he said, "that all your tortures can make a brave man tell his secret?"

The king was astonished at his courage and set him free. Then Mucius said:

"There are three hundred young Romans who have sworn to kill you. My lot came first, and I have failed; but some one will succeed."

In the next battle the Romans were badly defeated, but at the battle of Lake Regillus they were successful. After this the Latin and Etruscan cities refused to help Tarquin. His sons were all dead, and he was old, so he went to a Greek city in the south of Italy, where he died. Ever after his time the Romans hated the very name of king.

THE ROMAN REPUBLIC

PATRICIANS AND PLEBEIANS

THE many wars against Tarquin had been very hard on the poorer plebeians, who had to do the fighting and to pay the larger amount of the tax. Their farms were plundered, and they had to borrow money of the rich patricians to buy tools and cattle, and to pay the tax.

When the plebeians could not pay their debts, the patricians could beat them, sell them as slaves, and even put them to death. The only one that could protect them was the consul; but as the consuls were always patricians, there was no help nor mercy from them.

One day an old man, a plebeian, dressed in rags, screaming and calling for help, rushed into the market-place. To the crowd that gathered around him he said:

"I was born free; I served my full time in the army in my youth, fought in twenty-eight battles, and have often received testimonials of bravery in the wars. But in the troublous times which came upon the city I was obliged to get into debt to pay taxes that were levied upon me, because my farm was laid waste and my property destroyed. Then, when I could not pay my debts, I was seized as a slave by my creditors, with my two sons. My mas-

ter laid hard tasks upon me, and when I refused to do them I was beaten with many stripes."

And then the poor old plebeian showed his breast seamed with the scars of battle, and his back covered with blood.

Once, when the Vol'-scians invaded Rome, the plebeians refused to fight until the patricians agreed not to put them in prison for debt any more. But when the war was over everything was as bad as before. Then the plebeians marched in a body out of the city to a hill a short distance from Rome, and resolved to build a new city for themselves.

The patricians could not have their best soldiers leave when there were so many enemies about, so they allowed two men to be chosen, to be called tribunes, who should have the power to forbid any law or any decision of a judge that was cruel or unjust to the plebeians.

This satisfied the plebeians, and they returned to Rome.

Another just cause for complaint on the part of the plebeians was that there were no *written* laws. No one but the patricians knew what the laws were. When a poor plebeian was brought before a patrician judge, you may imagine that the patrician would generally find that the law was not on the side of the plebeian.

At last it was decided to have the laws written.

Two men were sent to Athens to study the good laws made by Solon and Clisthenes. When they returned, ten more men were appointed, and these twelve wrote out the laws.

These laws were engraved on brass plates and set up in the forum, or market-place, where every Roman could see them. Every schoolboy was obliged to commit them to memory. These laws were the source of all future laws. They were like our Con-sti-tu'-tion. There are traces of them to-day in all the countries of Europe and America. Just as Greece gave us the best poetry and art, Rome gave us the best laws.

In the early days of Rome, Italy was occupied by many different races and tribes. Just north of the Tiber were the Etruscans, who, after the kings were driven from Rome, became enemies of that city. On the east were the *Æ'-qui-ans* and Sam'-nites, and on the south were the Volscians and Her-ni'-cians.

In the far north, in the valley of the river Po, lived the Gauls, a wild and savage race. With all of these nations Rome fought long and bitter wars. In the end she conquered all of them, but many times the city came very near to destruction.

Many stories are told of heroes who saved the city in time of danger. The most noted of these are Co-ri-o-la'-nus, Fa'-bi-us, Cin-cin-na'-tus, and Ca-mil'-lus.

CORIOLANUS

Coriolanus received his name from his bravery in taking the city of Co-ri-o'-li from the Volscians. The Romans had assaulted the city, but were driven back. He rallied the soldiers, crying, "Only cowards run!"

They then drove the Volscians into the city so rapidly that they neglected to close the gate. All cities were then walled in, and no one could enter except through the gate. "See," cried Coriolanus, "they have left the gate open for us!" The Romans rushed through and captured the town.

Coriolanus was a patrician, and hated the plebeians, because they had obtained tribunes. Once, in a time of famine, Ge'-lo, the tyrant of Syracuse, a Greek city of Sicily, sent a shipload of grain as a present to the starving Romans.

Coriolanus would not let the plebeians have any of it unless they first gave up their tribunes. The plebeians were so enraged at this that it was with difficulty that the consuls restrained them from tearing him to pieces. He was accused of treason by the tribunes, and was to be tried before the assembly of the centuries; but he ran away and joined Rome's enemies, the Volscians.

Coriolanus raised an army among them, and vowed that he would destroy Rome. As the Volscians came on toward Rome they plundered and

burned the houses of the plebeians, but did not injure those of the patricians.

This so angered the plebeians that they refused to fight. Coriolanus soon came within sight of Rome. Five men were sent out to treat with him, but he demanded that Rome give up all her possessions outside of the city.

Then the priests and augurs went to beg better terms, but they were turned away. Finally his mother, Vo-lum'-ni-a, and his wife, Va-le'-ri-a, with her children, went and fell on their knees before him, begging that Rome might be spared.

Coriolanus could not resist their entreaties. "Thou hast saved Rome, my mother," he said, "but thou hast ruined thy son." It was true. He lost favor with the Volscians, and was killed by a mob in the streets.

CINCINNATUS

In another war with the *Æquians*, a Roman army was cut off by the enemy in a narrow valley, and there seemed no way of escape. There was one old patrician in whom the people had great confidence. This was Cincinnatus. He had formerly been consul, but had given up office and retired to his little farm across the Tiber, which he cultivated with his own hands. The Senate chose him dictator, and sent some swift messengers to tell him.

In times of great danger it was the custom to appoint one man to take entire charge of the government. This dictator, as he was called, chose a general, called Master of Horse, who was second in command.

The messengers found old Cincinnatus plowing in the field. He sent for his toga, an outer garment that every Roman wore in public, and listened to the message.

He hurried to Rome, and on the same day he appeared in the forum and ordered all business closed. He next commanded every man to meet him at sunset in the Field of Mars, armed and equipped with five days' provisions and twelve sharpened stakes. The same night they marched to the enemy's camp and drove their stakes in a circle about it. Thus the Æquians found themselves surrounded, and surrendered. Cincinnatus reached home again only twenty-four hours after leaving it.

The Fabian Gens was a famous clan in Rome in the time of Coriolanus. The Latin word gens means tribe, or clan. It includes all the families bearing the same name. But each family in the gens had a name also, and each man had a personal name. Thus a Roman had three names. The name Caius Julius Cæsar tells us that the famous general belonged to the tribe Julius, to the family Cæsar, and of that family he was the son called

Caius. The daughters had only one name. Cæsar's sister would be called Julia. Younger sisters were known as Julia second, third, etc.

The Fa'-bi-i were tired of the continued strife between patricians and plebeians. They decided to leave Rome and establish a city of their own. So they crossed the Tiber and built a camp near the town of Ve'ii. The people of this town were the enemies of Rome, and the Fabii thought they could best serve Rome by fighting the Vein'en-tines. For a year they were victorious, and did them a great deal of damage. But one day, when they were going unarmed to celebrate a religious festi-tal, the Veientines surrounded them and killed them all. Only one Fabius, a boy, escaped to Rome. We shall hear of one of his descendants later in our history.

CA-MIL'-LUS

The greatest hero of all the Romans was Mar'-cus Ca-mil'-lus. The Romans had besieged the town of Veii for many years without success. At last two other towns joined the Veientines and defeated a Roman army. It was a time of dan-
ger, and Camillus was chosen dictator. He dug a tunnel under their walls.

One day when the people of Veii were worship-ing the goddess Juno, they were astonished to see

Romans rising out of the earth right at their feet. Their king was slain and their city taken.

Camillus returned to Rome in triumph, and rode down the sacred street which led to the temples of the gods, on the Capitoline Hill. His chariot was drawn by four white horses, like the chariot of the sun god.

People shook their heads at this impiety, and said some evil would surely come of it. Camillus was soon accused of taking more than his just share of the spoils of Veii, and he left the city. As he passed out of the gates he prayed the gods that his countrymen might soon need to call him back. His prayer was heard, for the next year saw the city of Rome burned to ashes and the sacred hill besieged by the enemy.

The savage Gauls in the north of Italy had grown restless, and a great army of them had marched southward, burning and plundering the towns of Etruria. A Roman army sent against them was defeated and nearly destroyed. Many swam over the Tiber and carried the terrible news to Rome.

There were only fighting men enough to defend the capital. The greater part of the people fled to some friendly cities near by. The old senators, however, would not leave the city. They placed their chairs in the porches of the temples in the forum and waited.

Bren'-nus and his army of Gauls came slowly through the open gates. They could not believe that the Romans had deserted their city. They came into the forum, and there sat the gray-bearded old men as still as statues. The Gauls thought that they were gods come down from heaven. At length a Gallic soldier carefully approached old Mar'-cus Pa-pir'-i-us and stroked his beard to see if he were really alive. The old hero raised his ivory staff and struck the soldier in the face. The Gaul at once killed the old man with his sword.

This was the beginning of massacre. All that were in the city were slain; the houses were robbed and then burned. But the capitol was not taken. For seven months the Gauls besieged it. At length one night they climbed up the steep rock near the temple of Juno, and would soon have been within the fort at the top. But the sacred geese that were kept in the temple set up a terrific screaming, and attracted the attention of Marcus Man'-li-us, who was on guard. He hurled the Gaul from the rock down upon the heads of his companions below, and the Capitol was saved.

The Gauls at length grew tired of the siege, and agreed to go away for a thousand pounds of gold. The Romans soon collected this amount, but Brennus threw his sword into the scale with the weights, saying, "Woe to the vanquished!"

At this point, the Roman stories say, Camillus

appeared with a Roman army and ordered the gold to be taken back to the temple, saying to Brennus, "We Romans pay with steel, not gold." A battle followed, and the Gauls were driven off. Whether it was Camillus that compelled the Gauls to retire, or the news that the Ve-ne'-tians had invaded their own homes, we do not know. It is said also that they took the gold with them, and that a Roman general named Drusus recovered it from them three hundred years later.

During these wars the strife for plebeian rights went on. At last, when Camillus was an old man, laws were passed allowing plebeians to be elected to the consulship and to the priesthood. They were also given a share in the lands which belonged to the government.

Camillus built a temple to the Goddess of Peace, because the long quarrel was over. The foundations of this temple are still seen at the head of the forum in Rome.

WARS IN ITALY

Not many years after the invasion of the Gauls, Rome fought three more important wars, which made her the mistress of the whole of Italy. The valley of the Po was not considered a part of Italy in ancient times. It was Gal'-li-a Cis-al'-pi-na, or Gaul, on this side the Alps. On the east of Rome were the Samnites, a strong union of cities. On

the south were the Latin cities. The extreme southern parts of Italy and Sicily were called Great Greece, because those parts were settled by Greek colonists from Sparta. Syracuse was in Sicily, and was a large and mighty city. Ta-ren'-tum, on the mainland, was next in importance.

During the next sixty years after the Gallic war Rome fought with these nations and conquered all of them. The last war was with Pyr'-rhus, a king of Macedonia who had come to command the Greeks; it closed in 219 b.c. By it Roman rule was extended over the whole of Italy.

The Latin war was a short one, and was decided by one great battle, fought near Mount Vesuvius. The two armies were drawn up near each other. The consuls were Titus Manlius and De'-cius Mus, a plebeian.

Titus had given strict orders that there should be no fighting without his signal. His son was the first to disobey. Provoked by the insulting remarks of a Latin soldier, he fought and killed him in single combat. Laying the armor of his foe at his father's feet, he said:

“I present you this suit of armor taken from the enemy. I hope it may prove that I am ready to do my duty as a Roman soldier.”

“My son,” said Titus sadly, “the first duty of a soldier is obedience, and you have disobeyed the strictest orders of your general.” Turning to his

lictors, or armed attendants, he ordered his son to be immediately put to death.

On the night before the battle each consul dreamed that the army which first lost its general would win. Decius resolved to give his life for his country. When the battle began his soldiers were first to retreat. Then Decius, wrapping his toga around his head, rode into the midst of the enemy and was slain. The Romans were encouraged by this act, because it told them that the gods were on their side. The Latins were so badly defeated that they became subject to Rome.

The Samnites were a tribe of mountaineers; they were hardy warriors and quite the equals of the Romans. With them the Romans fought three wars, lasting thirty years. It was a stubborn contest, but in the end Samnium was totally defeated.

During the second Samnite war a whole Roman army was captured in a narrow valley in the mountains. This valley was called the Caudine Forks. The Roman commander, led by a false report as to the position of the Samnites, tried to go through the pass, but was cut off in front and rear. Gaius Pon-tius, the Samnite general, compelled the consuls to agree to a peace. He then took from the soldiers their weapons and outer garments and sent them under the yoke.

The yoke was formed by setting two spears upright in the ground and binding a third one across

their tops. To pass under the yoke was the deepest disgrace that could come upon a Roman army.

The chief battle of the third Samnite war was at Sen-ti'-num. When the strife was long doubtful, the consul, a descendant of the Decius Mus who had given up his life in the Latin war, rode into the enemy's ranks and was killed. This act, by giving the Romans courage, won the battle.

THE WAR WITH PYRRHUS

The Romans had made a treaty with the Greek city of Tarentum agreeing not to send any ships farther along the coast than that point. But now that they had possessions bordering on the Adriatic Sea, it was necessary for them to send ships past Tarentum to get there. As soon as their fleet appeared off the coast the Tarentines declared war.

An ambitious young king named Pyr'-rhus was then ruling in E-pi'-rus, in Greece. He was thought to be a good general, so the Tarentines invited him to come to Italy and command their army against the Romans.

Before Pyrrhus sailed for Italy, Cin'-e-as, his adviser, a wise and good man, asked him what he intended to do.

“To conquer Italy,” said Pyrrhus.

“And what then?” said Cineas.

“Next I will conquer Spain,” was the reply.

"And then what?" inquired Cineas.

"Then I will conquer Sicily and Carthage and Macedonia and all Greece," said Pyrrhus.

"And when you have conquered all you can, what will you do then?"

"I will sit down and spend my time in peace and comfort," said Pyrrhus.

"Oh, my lord," said Cineas, "what prevents you from spending your time in peace and comfort now?"

Pyrrhus took a large army, including seventy war elephants. He met the Romans at Her-a-cle'-a and defeated them, but lost so many men that he said:

"Another such a victory and I must return to Epirus alone."

After this battle Pyrrhus wanted to make peace and sent Cineas to Rome. Cineas was so polite and persuasive that he nearly induced the Roman Senate to give up lands that they had taken from the Tarentines and to stop the war. But there was then living at Rome a famous old general named Ap'-pi-us Clau'-di-us. He had been the greatest man in Rome in his younger days, but he was now old and blind. When he heard that the Senate were about to make peace with a victorious enemy, he rose from his bed and was carried by his slaves into the Senate house. He made a fiery speech against the plan for peace.



Old Appius Claudius Advising the Roman Senate to Continue the War Against Pyrrhus.

"Make no peace," said he, "while this foreign invader remains upon the soil of Italy!"

The white-haired, blind old hero made such an impression on the senators that they voted to carry on the war.

Pyrrhus defeated the Romans again at As'-cullum; but at Beneventum, a few years later, he was utterly overthrown. The Romans now ruled over the whole of Italy.

THE PUNIC WARS

On the northern shore of Africa lay the city of Carthage. It has been already mentioned as a colony of Tyre. It was a great and flourishing city. It had a population of seven hundred thousand, and commerce had made it the richest city in the world. For many years there had been war between Carthage and the Greek city of Syracuse in Sicily. During these wars Hi'-e-ro, the tyrant of Syracuse, had hired a band of soldiers, who called themselves Mamertines, or sons of Mars. These soldiers had seized the city of Mes-sa'-na and would not give it up. When they were in danger of being overcome they called on the Romans for aid.

Hiero had been a friend to the Romans. Not long before this he had helped them to drive out of their own country just such a band as these sons of Mars. And now should they turn against him?

To their shame they did, and sent an army to Messana to aid the rebels.

When the Romans reached the place they found there a Carthaginian force that had also been asked in to help against Hiero. Hiero, too, had an army there, but, as he said, "he was defeated before he had a chance to see his enemies." He made a treaty with the Romans, and wisely left them and Carthage to do the fighting.

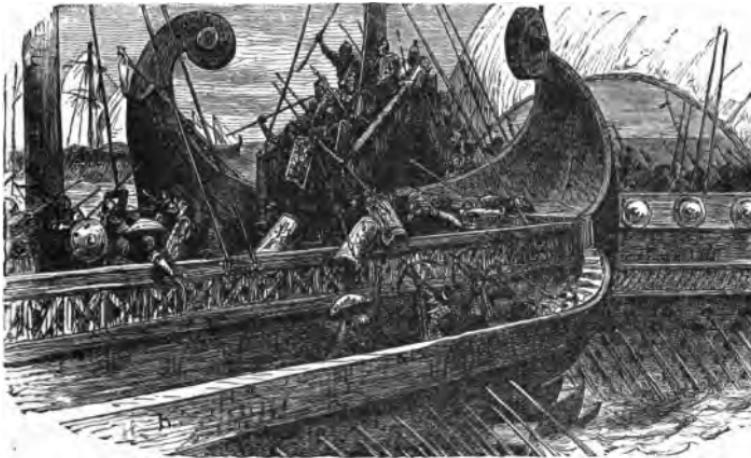
Rome soon saw that she must build a navy to fight the navies of Carthage. Up to this time the Romans had fought all their wars on land and had not needed ships. They took as a model a Carthaginian vessel that had been wrecked on their coast, and soon they had a fleet of one hundred and twenty ships. These ships were propelled by oars. The rowers sat on long benches, one above the other. The war vessels had five banks of oars, and could be moved very fast. There was a sharp beak in the prow of each ship, and the mode of fighting was to strike the hostile ship with this beak and sink it.

In the first battle the Romans lost. Then Duil'-i-us, the admiral, had a long bridge made to board the enemy. This bridge was fastened at one end to the deck of the vessel. The other end had a long iron spike on its under side, and was held up by ropes passing through the mast.

When a Roman ship came alongside the enemy

it let fall the boarding-bridge. The spike held it to the deck of the enemy. Then the soldiers rushed over the bridge, and a hand-to-hand fight took place in which the Romans easily conquered.

Regulus succeeded Duilius as admiral. His plan was to attack Carthage at home. He set sail with three hundred and thirty ships and sixty



Roman Ship in Battle.

thousand men. He defeated a Carthaginian fleet of four hundred ships, and landed on the coast of Africa with fifteen thousand men, while the rest of the fleet returned to Italy. The Carthaginians put their army under the command of a Spartan soldier, Xan-thip'-pus, who happened to be at Carthage. Regulus was too sure of victory and became careless. The result was that the Spartan

defeated him and took him prisoner. Only two thousand of his men escaped.

Regulus was sent to Rome with some Carthaginian envoys to propose terms of peace. If they should fail to make peace, he agreed to return to Carthage. But when the embassy arrived at Rome, Regulus urged the Romans to continue the war until Carthage should be vanquished. When he returned to Africa he was put to death with cruel tortures, so angry were the men of Carthage at his conduct.

For twenty-three years the war went on. At last the Romans won a great victory near the coast of Sicily, and Carthage was forced to make peace. She gave Rome all her possessions in Sicily, and paid a large amount of money in addition.

There were three wars with Carthage. We call them the Punic wars, because the Latin name for Carthaginian was Pu'-ni-cus, a word which means the same as Phoenician. You will remember that the people of Tyre who settled at Carthage were Phoenicians.

For the next twenty-three years both Rome and Carthage were busy at home. The foreign soldiers who fought in the armies of Carthage would not obey their officers. After three years of bloody fighting, Ha-mil'-car, the Carthaginian general, subdued them.

In Italy an army of Gauls had started toward

Rome. This time the Romans, under Marcellus, met them in Etruria and beat them so badly that they had to give up all their country south of the Alps. A large part of their land was divided among the Roman soldiers.

The great general of Carthage in the second Punic war was Han'-ni-bal. He was one of the four generals of the world who are thought to be the greatest: Cæsar, Napoleon, Hannibal, and Alexander. His father, Hamilcar, had built up a strong empire in Spain. From that country they meant to attack Italy.

In 219 b.c. Hannibal led an army across the Alps into northern Italy. Here he was joined by the Gauls, who hated Rome. The Roman general Scip'-i-o had gone to Spain to attack Hannibal, and he was astonished to learn that the Carthaginian was on the march for Italy.

Hannibal's first victory at the river Tre'-bi-a showed his skill as a general. He sent his cavalry across the river to attack the Romans. After a short fight they pretended to run. The Roman general ordered his army to pursue. The Romans waded through the icy water and followed the retreating enemy. In a few moments they found themselves surrounded. Hannibal had concealed his men until the Romans were in the trap, then he attacked them and killed them all.

At Lake Tras-i-me'-nus Hannibal beat the

Romans again. At the battle of Cannæ, the bloodiest of all, the Romans lost forty thousand men.

Before the battle Hannibal and his officers rode to the top of a hill to see the field. One general, named Gisgo, said, "The numbers of the Romans are wonderful."

"Yes," said Hannibal; "but there is one thing about them more wonderful than their numbers: in all that host there is not one man by the name of Gisgo." He meant that one man may be worth more than an army.

It is said that after the battle Hannibal gathered up a bushel of gold rings from the bodies of the dead patricians. He sent these to Carthage as a sign of his great victory.

Fabius was now the general chosen by Rome to oppose Hannibal. He received the name Cuncta'-tor, or Delayer, because he would not risk a battle, but tried to wear out his enemy by continual marching and by cutting off food and supplies.

Soon Hannibal's army became so thinned by disease and famine that he sent to Spain for more men.

He had left his brother Has'-dru-bal to command in Spain. The two Roman brothers, Publius and Gnae-us Scip'i-o, had been sent against him, but both had fallen in battle. The younger, Publius Scipio, then succeeded to the command and

soon drove Hasdrubal out of Spain. Hasdrubal passed through Gaul, now called France, and into Italy to the aid of his brother. But he was met by Claudio's Nero, and his whole army was destroyed.

One night a bloody head was thrown into Hannibal's camp, in southern Italy. It was that of Hasdrubal, his brother.

The Romans now sent Scipio into Africa with an army, and Hannibal had to follow him to defend Carthage. At Za'-ma he was defeated by the good generalship of Scipio. The second Punic war then came to an end. Spain was given to Rome, and Carthage was allowed to keep only twenty ships of war, and had to pay Rome \$250,000 every year for fifty years. Scipio received the surname Af-ri-ca'-nus, on account of his victory in Africa.

Hannibal remained in Carthage and managed affairs so well that the city became strong again. Rome demanded that he be given up to them as a prisoner, but Hannibal fled from his native land to the court of An-ti'-o-chus, King of Syria, the successor of Se-leu'-cus, the general of Alexander. He became the adviser of Antiochus in his war against Rome, for the Romans made war on him for sheltering Hannibal. They defeated him at the battle of Mag-ne'-sia, and made him give up a large part of his empire.

Hannibal escaped, but at last he took poison to avoid being sent to Rome.

Macedonia and Greece were also conquered about this time, and added to the empire of Rome.

One man who became famous in these Eastern wars was Marcus Porcius Cato. He held the office of censor at Rome. It was his duty to appoint the senators, to keep a list of all the citizens and of their property, and to oversee the customs and morals of the people. If a senator did not behave well, Cato expelled him from the senate; and he put a tax on all those who wore jewels and had fine things. He said that the Romans spent too much money and lived too finely.

Once Cato was sent on public business to Carthage. He saw how rich and prosperous the city had grown, and feared that it might again become the rival of Rome. He advised his countrymen to destroy the city. Every speech he made in the senate after that closed with the words, "Carthage must be destroyed."

Rome soon picked a quarrel with Carthage. The poor Carthaginians tried to avoid war. They gave up to Rome all their weapons and implements of war, and surrendered three hundred young men as hostages. But when the Roman general Scipio told them that their city by the sea must be pulled down, and that they must go inland to live, they became furious with despair. They set to work to

make new arms and defenses. The women cut off their long hair to make bow-strings and gave up their jewels and other ornaments to aid in buying new weapons.



The Women of Carthage.

When the Roman army came Carthage was defended. Scipio blocked up the harbor and besieged it on every side. At last the Romans broke through the defenses and took the city. It was

burned to the ground and never rebuilt. Some of the ruins may still be seen.

Rome was now the ruler of nearly all lands bordering on the Mediterranean Sea. Only Egypt, Syria, and some small states and barbarous tribes remained to be conquered.

LAND TROUBLES AND THE CIVIL WARS

In the days of Cincinnatus the people of Italy were mostly farmers, who worked for a living upon their own land. But after the wars with Hannibal and the conquest of foreign countries everything was changed. The small farmers disappeared, and the land was held in large estates by rich nobles. They cultivated it with slaves brought to Rome from conquered countries and sold in the market. The free laborers were crowded out and moved to Rome, where all idle and bad people had begun to gather.

Two parties had grown up in Rome: one called the popular party, which favored the common people; another called the aristocratic party, which favored the nobles and the rich.

In order to get the votes of the idle crowd, it became the custom to make them gifts of food and money. After a time they began to depend on the government to support them without work.

The first attempts to cure this bad state of things were made by Tiberius and Caius Grac-chus,

who are usually called the Gracchi. They were the sons of Sem-pro'-ni-us Gracchus, who had been the successful governor of Spain, and Cornelia, the daughter of Scipio Africanus.

A pretty story is told of Cornelia:

Some rich ladies had been showing her their valuable jewels. Cornelia left the room, and presently returned leading the two boys by the hand. "Here are my jewels," she said.

Tiberius was chosen tribune, and had a law passed by which the public lands, which were unlawfully held by rich nobles, should be given to the poor. Farms of fifteen acres each were given to eighty thousand Romans.

This was a good law, because it gave the idle men at the capital a chance to work for their own living. But the nobles were so angry at Tiberius that a party of them set upon him in the street and beat him to death.

Ten years later Caius Gracchus took up his brother's office and work. He tried to take away the power of the Senate by putting in new members from the Knights, the second order of Roman citizens. But he, too, was killed by a mob led by the consul himself.

This struggle between the two political parties was now to continue until the old Roman republic broke down, and a new empire ruled by one man was set up by Augustus Cæsar.

The next popular leader was Caius Marius. He became famous by his war in Africa against Ju-gur'-tha, who had driven out the rightful King of Nu-mid'-i-a and took the throne himself.

Marius was soon elected consul. A host of savages, called Cimbri and Teutones, were then threatening to invade Italy. Soon they did come, and Marius led his army against them.

He saw that the Romans were afraid of these fierce-looking people, and he would not fight at first; but he placed his army in a strong camp until they should become used to the ways of the savages. One day a huge Teuton chief came to the camp and dared Marius to come out and fight. Marius sent a trained soldier to meet the chief. Very soon the Teuton was slain, and then the army felt encouraged.

When Marius thought the right time had come, he led out his army against the Teutons. In three great battles he slew so many of them, that in after years the farmers made fences with their bones.

When Marius returned to Rome a new war had broken out in Italy.

The cities outside of Rome were called the Allies. Their people did not have the same rights as the people in Rome. They could not vote or hold office. They now began a war to have themselves made Roman citizens. They were de-

feated, but only after they had obtained what they asked for.

In this war, called the Social War, a young patrician officer named Sulla had won great success. He now became the rival of Marius, and the wars of these two men for the next ten years took away the lives of thousands of innocent people.

WARS OF MARIUS AND SULLA

Pontus was a small country in Asia, near the Black Sea. Its king, Mith-ra-da'-tes, had resolved to drive the Romans out of Asia. In one day eighty thousand Romans were massacred by his order. He seized the Roman governor and poured melted gold down his throat, saying, "I shall for once satisfy the Roman thirst for gold."

Sulla was chosen to command in a war against Mithradates. But some of the friends of Marius had the law changed in his favor. Sulla refused to give up his command, and marched to Rome.

He took the city and killed the friends of Marius who had made the laws; but Marius himself escaped. Sulla left his own friends in power at Rome when he marched against the King of Pontus. In three years he won a complete victory over Mithradates.

In the meantime Marius had returned to Rome with an army. He began a savage slaughter of the friends of Sulla. Thousands were killed,

and their bodies left to be devoured by dogs and birds.

For a few years Marius ruled Rome. Then Sulla returned from the East with an army. In a savage battle at the Colline gate of Rome fifty thousand men fell; but Marius was defeated, and caused a slave to kill him.

The Roman world lay at Sulla's feet, and he was made dictator for life. He now put to death five thousand men who had aided Marius, and sold their property at auction. After three years Sulla resigned his office and went to his country place to live.

POM'-PEY

The next great name in Roman history is Gnæ'us Pompey, who received the surname Magnus, or The Great. He was sent to Spain to subdue Ser-to'-ri-us, the last great friend of Marius. He succeeded, but only after Sertorius had been assassinated by his own officer.

While Pompey was in Spain a dangerous uprising of the gladiators, under the lead of Spar'-ta-cus, took place in Rome. The gladiators were men who were trained to fight in the circus for the amusement of the people.

Spartacus gathered his men near Mount Vesuvius. So many discontented people, runaway slaves, and pirates joined him that he soon had an army of one hundred thousand men.

For two years they defied the Roman armies. Marcus Crassus, a rich senator, took command, and succeeded in scattering them. Pompey and Crassus were the most popular men at Rome, and were chosen consuls.

Pompey now began his war against the pirates in the eastern Mediterranean, and in a few months cleared the sea of them. He also finished the third war against Mithradates, and added Syria to the empire. He captured Jerusalem and stood within the Jewish temple. He looked about, and was astonished that there was not a single image of a god.

In the year 63 b.c. Marcus Tullius Cicero became consul. He loved the freedom of the republic, and many a time helped to save it from its enemies.

Cicero was the most famous orator of Rome. He was also the most polished and graceful writer. His speeches are read yet in every school where Latin is taught.

During his consulship a dissolute young noble, Catiline, gathered an army of discontented and vicious men. He intended to burn Rome and seize the government; but Cicero discovered the plot, and the leaders were seized and put to death. Catiline escaped to his army outside the city, but was defeated and killed.

CÆSAR

A new man had arisen in Rome. This was Caius Julius Cæsar. He had held several offices; he had been pontifex maximus, had been a judge, and a governor of Spain. On his return to Italy he joined Crassus and Pompey to form the first tri-um'-vi-rate, or three-man government.

There had always been two consuls, but now there were to be three. When a consul's year of office was up, he was usually sent out to govern a province; he was then called "proconsul." Such an office was very profitable. The governor had to pay a certain amount of tax to the public treasury; but all he could get out of his province above that sum was his own. So it was easy for a proconsul to become rich.

Cæsar received the province of Gaul to govern for five years. When he received it only the southern part was under the power of Rome; but during the next four years Cæsar subdued the whole country from the Pyrenees Mountains to the English Channel and the Rhine. He twice invaded Britain to punish that people for assisting the Gauls against him. He drove back the German tribes who had crossed the Rhine into Gaul. He subdued a rebellion of all the Gallic tribes under Ver-cin-get'-o-rix. Cæsar made this chief a prisoner, and exhibited him in his triumphal procession at Rome.

Cæsar remained eight years in Gaul. He had made it into an orderly, well-governed province. The people soon learned the Latin language, as that was used in trade and in the schools which were established. There were sixty tribes, each with its



Julius Cæsar.

own language, but soon there was only one. To-day Gaul is called France, but the French language is in many ways like the Latin, the language of Cæsar.

During Cæsar's wars Crassus died, but Pom-

pey continued to rule Italy. He was jealous of Cæsar, and when the Senate ordered both of them to give up their commands, Pompey refused.

Cæsar did not think his life safe if he yielded to Pompey. He had his army drawn up on the banks of the river Rubicon, that separated his province from Italy. When he found that Pompey was determined to remain unlawfully in office, he exclaimed, "The die is cast!" and led his army into Italy. Pompey fled into Greece. Cæsar soon subdued Italy. He then led his army against Pompey, and defeated him at Phar'-sa-lus. Pompey fled to Egypt, where he was murdered. A last battle was won by Cæsar at Thap'-sa-cus, in Africa. Cato fell upon his sword at Utica, and the Roman republic died with him, for Julius Cæsar was now the ruler of the world.

But many Romans were jealous of Cæsar. Some loved the old republic, and when it was hinted that Cæsar desired to be made king, the old hatred of the name of king rose up.

Caius Cassius had been refused an office by Cæsar. He gathered a number of men about him, and they resolved to kill the tyrant, as they called Cæsar. Marcus Brutus and Decimus Brutus were among the conspirators. Mark Antony was a firm friend of Cæsar, and some of the plotters wanted to kill both at the same time; but Brutus objected to this.

One day the Senate met in a theater built by Pompey in the Field of Mars. While one of the conspirators presented a paper for Cæsar to read, Casca, from behind, struck him in the neck with his dagger. Then the others stabbed him, and,



Mark Antony at Cæsar's Funeral.

pierced with twenty-three wounds, Cæsar fell dead at the foot of Pompey's statue.

A public funeral was held for Cæsar, and Antony read his will, which gave all his wealth to the people. "This," said Antony, "was a Cæsar,

When comes there such another?" The people were so enraged that they drove the murderers from Rome. Antony and Oc-ta'-vi-us Cæsar seized the government. Octavius was Cæsar's nephew, but had been adopted as his son and heir. These two associated with them Lepidus, who was in command of the army, and thus formed the second triumvirate.

Cassius, Brutus, and their friends fled to Macedonia, where they mustered an army. But the triumvirate defeated them at the battle of Phi'-lip-pi, and both Brutus and Cassius committed suicide.

The three then divided the world among them. Lepidus was soon robbed of his share, and a contest arose between Octavius and Antony. Antony had married Octavia, the sister of Octavius, but he deserted her to marry Cle-o-pa'-tra, the beautiful Queen of Egypt. Angry at this insult, Octavius began war, and crushed Antony in a naval battle in the bay of Ac'-ti-um, on the west coast of Greece.

Thus Octavius became the emperor of the Roman world. The Senate recognized him as emperor, and gave him the title of Augustus. The temple of Janus was closed, for the civil wars were over, and the Roman empire began 27 B.C.

THE ROMAN EMPIRE

ALTHOUGH we call Augustus Emperor, he did not have that title. He was careful not to call himself king, or to behave in any way like one.

Julius Cæsar had been killed because it was thought he had wished to make himself king. Augustus was called prince, which then meant merely the chief citizen. He was made commander of the army, tribune, and judge, so that he had all the power that a king could have.

The assemblies of the people were done away with, but the Senate was kept up. The prince and the Senate governed the empire.

AR-MIN'-I-US

Augustus had already conquered part of Germany, but he wanted to take possession of another part, which lay between the Rhine and the Elbe rivers. This would give him a boundary for his empire which could be more easily defended. The Roman governor of Germany was Lu'-cius Va'-rus, a brave man and a good soldier; but he did not know what terrible fighters the wild German tribes were.

The chief of the Che-rus'-ci, a German tribe, was Arminius, or Hermann. He had been a soldier in the Roman army, but he decided to fight for

his people when he learned that the Romans were taking away their freedom or driving them from their houses.

When his warriors were ready, Hermann sent word to Varus that the Germans were going to revolt. As Varus was leading his army through the dark paths of the Teu'-to-berg forest, he was suddenly assailed on all sides by the fierce German warriors.

For three days the Romans struggled on, but they could not escape, and were slain to the last man.

When the terrible news reached Augustus he was so stricken with grief that for several days he did nothing but walk about, exclaiming, "O Varus, give me back my legions!"

A few years afterwards, Ger-man'-i-cus, another brave Roman general, took vengeance on the Germans, and brought back to Rome the flags and standards of Varus's army; but no attempt was made to keep the land. The Rhine and the Danube rivers were made the boundaries of the empire on the north. It was the first time the Romans had ever given up land that they had once occupied.

Augustus lived only five years after this misfortune, dying in 14 A.D. Thus he reigned from 27 B.C. to 14 A.D., forty-one years in all. You will notice that the Christian era began in his reign. The year of the birth of Christ should be called

the year 1; but an error of four years was made in fixing the time of His birth, so that we have to say now that He was born 4 B.C.

The reign of Augustus is often called the Augustan Age. It was a time when many poets,



Vergil Reading to His Friends.

historians, and philosophers lived. Vergil, Horace, and the historian, Livv, were friends of the Emperor. Much was done in art and building. Augustus so improved the capital that he said, "I found Rome brick, but I have left it marble."

Augustus was succeeded by his stepson Ti-be'-ri-us, a good soldier, who ruled well for fifteen years.

Then he grew gloomy and suspicious, and was afraid that he would be murdered. He put many to death who were unjustly accused of treason. At last he retired to private life, and put the government into the hands of his general, Se-ja'-nus. Sejanus plotted, too, and Tiberius ordered him to be strangled in prison.

As the emperor grew older his victims increased, and it was a great relief when he died.

SOME BAD EMPERORS

The next three emperors were Ca-lig'-u-la, Clau'-di-us, and Nero. The first was an ignorant and bloody tyrant, whose head was turned by his office and power. He once burst out laughing at a banquet, and explained to his guests that he was amused to think how easy it would be for him to cut off all their heads. He said he did not care how much the people hated him if only they were afraid of him.

Once, at the opening of a new bridge, he caused a lot of people to be tumbled into the water and drowned. Those that tried to escape by clinging to parts of the bridge were pushed off with poles, until they sank. "I wish the whole Roman people had only one neck," he once exclaimed in a fit of anger, "and I would soon be rid of them all!"

After four years of Caligula, he was stabbed to death by an officer whom he had insulted.

Claudius reigned thirteen years (41-54 A.D.). In his reign Britain was conquered and added to the empire. He was poisoned by his wife A-grip-pi'-na, to make way for her son Nero.

Nero was a monster of wickedness. He was educated by Sen'-e-ca, the best and wisest man of the time. For a year or two he ruled well. He then married a wicked woman named Pop-pæ'-a Sa-bi'-na; from this time his bad nature ruled. He poisoned his first wife Oc-ta'-vi-a, his teacher Seneca, and his brother Bri-tan'-ni-cus. He caused his mother to be murdered, and at last killed his wife too.

Nero set fire to the city of Rome and burned half of it in order to see the sight and to make room for a palace and a park for his own use. He then accused the Christians of setting fire to the city, and killed hundreds of them with dreadful tortures. He built his beautiful palace, which he called the Golden House, and adorned it with statues stolen from the cities of Greece.

"At last," he exclaimed, "I am lodged as a man should be!"

His crimes, and the fear that they would be his next victims, provoked two of his officers, who were governors of provinces, to begin war on him.

The Senate declared that he was a public enemy. To avoid execution he fled from the city, but hear-

ing his pursuers coming, he put a dagger to his throat and a slave drove it in and killed him.

The army now ruled Rome. A part of it, called the Praetorian Guard, was kept in camp near the city, and the soldiers could make any leader that pleased them emperor.

The next three emperors, Gal'-ba, O'-tho, and Vi-tel'-li-us, had short reigns. Ves-pa'-si-an, who was carrying on a war against the Jews, was proclaimed the next emperor by his soldiers.

VESPASIAN AND TITUS

Leaving his son Titus to finish the war, he returned to Rome and took charge of the government.

For ten years peace and good government prevailed throughout the empire. Titus captured the famous Jewish capital after a six-months' siege. The Jews defended it with great bravery, but it was taken and burned to the ground. The gold and silver vessels used in the services of the temple were brought to Rome.

A grand triumph was given to Titus, and a splendid arch was built in memory of his victory. Carved in relief upon the arch one may still see the trumpets and vessels brought from Jerusalem, and the seven-branched candlestick which stood in the Holy of Holies, or inner temple.

Vespasian and his son Titus built the most

Chariot Racing in the Amphitheater.



famous building that still remains to remind us of the grandeur of Rome. This was the Colosse'-um, or Fla'-vi-an Am-phi-the'-a-ter, so called from the family name of the builders. It could accommodate eighty thousand people, and was used for the amusements which the Roman emperors gave the people. When it was dedicated, or first opened, it is said that five thousand wild beasts were killed in the arena by the trained gladiators. Then there was chariot racing and an exhibition of naval warfare, for the great arena could be turned into a lake large enough for ships to sail on.

POM-PE'-I-I AND HER-CU-LA'-NE-U-M

But the most wonderful event in the reign of Titus was one with which he had nothing to do. The *old* Romans thought that a great giant had been buried under Mount Vesuvius, and that when he grew tired and turned over the mountain would thunder and the lightning and smoke would dart out of its summit. But for many centuries the giant had lain still. The sloping sides of the mountain were covered with green fields and vineyards, dotted here and there with the country places of the rich Romans. Two fine and well-built cities, Pompeii and Herculaneum, had grown up near the Bay of Naples.

But in the year 79, in the reign of Titus,

without any warning the whole top of the mountain blew off, and great showers of stones and ashes rained down upon the surrounding country. Streams of melted rock ran down the mountain side, burning and destroying the homes of rich and poor, while poisonous gases suffocated those who had escaped the stones and lava. The two cities were buried so deep that for centuries all trace of them was lost.

In 1713, while some workmen were digging a well in Naples, they came to a paved street. Further search showed that a whole buried city had been discovered. Many of the houses and temples of Pompeii have been uncovered, and we are able to see just how the old Romans lived. A prison was found, and the skeleton of a Roman sentinel in armor, still standing on guard, tells of the stern discipline enforced in the days of Rome.

Titus had a kindly and generous disposition, although he had been a stern commander in time of war. Once, when at evening he could not recall some good action done, he exclaimed, "I have lost a day!"

We may learn this excellent precept from him: "Do not let a day pass without doing some good thing."

Do-mi'-tian, the brother of Titus, succeeded him; but he was just as bad as Titus had been good.

Then came the five good emperors: Ner'-va,

Destruction of Herculaneum and Pompeii.



Tra'-jan, Ha'-dri-an, An-to-ni'-us, and Mar'-cus Au-re'-lius.

All of these emperors persecuted the Christians, who were regarded as a mischievous sect because they taught that all the gods of Rome were false, and that the God they worshiped was the only true God.

Hadrian is noted for the wall which he built in Britain to defend the colony against the wild tribes on the north.

In the reign of Marcus Aurelius the German tribe of the Mar-co-ma'-ni invaded the empire, and it was all the armies could do to keep back these fierce fighters.

DIOCLETIAN AND CONSTANTINE

We pass over the reigns of twenty or more emperors, who are of little interest to us. But in the year 284 A.D. a great ruler, Di-o-cle'-tian, came to the throne. He saw that the empire was too large to be ruled by one man, and wisely divided it into two, the Eastern Empire and the Western Empire.

He chose Max-im'-i-an to rule over the western half, with his capital at Milan, in northern Italy. Diocletian ruled the eastern half, and had his capital at Nic-o-me'-di-a.

Each emperor chose an assistant, who was called

a Cæsar. It was the duty of the Cæsar to look out for the distant parts of the empire, and see that



The Vision of Constantine.

the taxes were collected and order kept. In case the emperor died, the Cæsar was to become the next

emperor. In this way disputes about the succession to the throne would be avoided.

The plan of Diocletian was not followed after his death. The man he had made Cæsar, Constan'-ti-us, succeeded him. But when Constantius died the soldiers chose his son Constantine to be the next emperor of the West. A series of bloody civil wars followed. There were six who claimed the throne, but Constantine crushed them all, and became the sole emperor of the West in 306. He was given the surname The Great.

The most important thing to remember about Constantine is that he made Christianity the religion of the empire. He was led to do this by a strange vision that came to him in the midst of his wars. He was standing among his officers one day in the field, when suddenly the sky was lighted up by a cross of fire. Below the cross he saw the words in Greek, "By this sign conquer."

That very night he dreamed that Christ stood before him in shining garments bearing a cross, and said:

"If you make this your standard I will lead you to victory."

Constantine at once declared himself a Christian. He had his banner made in the shape of a cross with the name of Christ inscribed upon it.

The persecution of Christians now ceased, and the temples of the heathen gods were changed into

Christian churches. A later emperor, named Julian, tried to bring back the old religion, but his attempt failed. Missionaries were sent out, and the provinces were converted to the religion of Christ.

Constantine now determined to found a new capital which should be more conveniently situated. He chose the city then called By-zan'-ti-um, on the Bos'-pho-rus. He enlarged and rebuilt it, naming it Con-stan-ti-no'-ple, or the City of Constantine.

He commenced building the church of St. Sophia, which became the most splendid Christian temple in the world at that time.

In 325 a meeting of all the bishops of the Church was held at Ni-ce'-a. They drew up the Nicene Creed, which contains the doctrine that all Christians believe.

Soon after the death of Constantine the empire was again divided into eastern and western divisions. Va'-lens ruled the Eastern Empire, at Constantinople, and Val-en-tin'-i-an the Western, at Milan.

At this time the powerful tribe of the Góths had their empire north of the Danube and along the Black Sea. They were attacked by the Huns, a Tartar tribe, who were moving westward.

These Huns were the most terrible savages that ever invaded Europe. They were filthy in their habits, and their short, thick bodies and small, fierce eyes were repulsive to look upon. They rode

small, strong horses, and seldom dismounted even to sleep. The Goths fled before them across the Danube, and Valens gave them the province of Mœ'-si-a to live in. They afterwards attacked and killed Valens and defeated his army in the battle of A-dri-an-op'-o-lis.

ALARIC THE GOTH

The Western emperor Gra'-tian checked the Goths and enlisted many of them in his army. His general, The-o-do'-si-us, became the last great ruler of the whole Roman Empire. At his death he again divided it between his two sons, Ar-ca'-di-us and Ho-no'-ri-us; the latter ruled the West. His general, Stil'-i-cho, was the most noted man of the time. The Vis'-i-goths (Western Goths) had again gathered under their king, Al'-a-ric. They ravaged Greece and then marched for Italy, but they were beaten by Stilicho in two battles and forced to retire. But soon there came another Gothic army into Italy, and again Stilicho saved the empire by defeating them and killing their general.

The foolish Honorius thought that his brave general was planning to seize the empire, and caused him to be murdered. When Alaric came again with his Goths, in 408, there was no one strong enough to defend Italy. Alaric besieged Rome. The terrified Senate sent messengers to ask his terms.

"I will take all your gold and silver, your movable property, and your slaves," said Alaric.

"What, then, do you leave us?" asked the messengers.

"I leave you your lives," replied the Goth.

Twice again Alaric came to Rome. The last time he took the city by assault, and gave it to his soldiers to plunder. He then passed on to the south of Italy, where he died. His burial was a strange one: the river Busento was turned out of its course, and the young king was buried in the bed of the stream. The river was then restored to its former channel, and the slaves who did the work were put to death, that no one might know the place of his burial.

In 406 another German tribe, the Vandals, left their homes along the Danube and invaded and plundered southern Gaul. Here they remained three years; then they were persuaded to pass on into Spain. In 429 they were invited into Africa by Boniface, the governor, who wanted them to protect him against the Eastern empress Pla-cid'-i-a. Some years later Gen'-ser-ic, the Vandal king, crossed to Italy and again plundered Rome.

ATTILA THE HUN

In the meantime a more terrible enemy than Goth or Vandal had appeared in Europe. This was At'-til-a the Hun, whose name inspired terror

wherever it was heard. He was called the Scourge of God. His banner was a sword set on the end of a pole. So dreadful was the devastation wrought by these savages that Attila boasted that where once his horse had trod the grass never grew again.

Attila set out from Hungary, where he had established his kingdom, with half a million followers, saying that he would never stop until he reached the sea.

The German tribes of the West joined with the Roman general A-ë-tius to oppose them. The armies met on the plain of Châlons, in eastern Gaul. It was a long and terrible battle, but in the end Aëtius won, and the boastful Attila retreated with a loss of three hundred thousand men. The next year Attila died after an unsuccessful attempt to invade Italy.

The Western Empire was held together a few years longer by Ric'-i-mer, a Goth, who commanded the hired German soldiers in the Roman army. Then another leader of hired soldiers, Orestes, made his son, a boy of six years, emperor, and gave him the title of Romulus Augustulus.

The army had grown tired of camp life, and now demanded that one-third of the lands in Italy be given to them for homes. When Orestes refused this they mutinied under the lead of O-do-a'-cer. The little Augustus was retired to a country villa, and Odoacer became King of Italy. Every

part of the Western Empire, Spain, Gaul, Africa, and Italy, was now ruled by kings of the Teutonic race.

476 Odoacer sent the crown, the scepter, and the purple robe of Augustulus to Zeno, the Eastern emperor at Constantinople, as a sign that the Western Empire had passed away. Out of its various divisions came the new nations, France, Germany, Spain, Italy, and Great Britain.

The Eastern Empire lasted a thousand years longer, and we shall hear more of it in another chapter.

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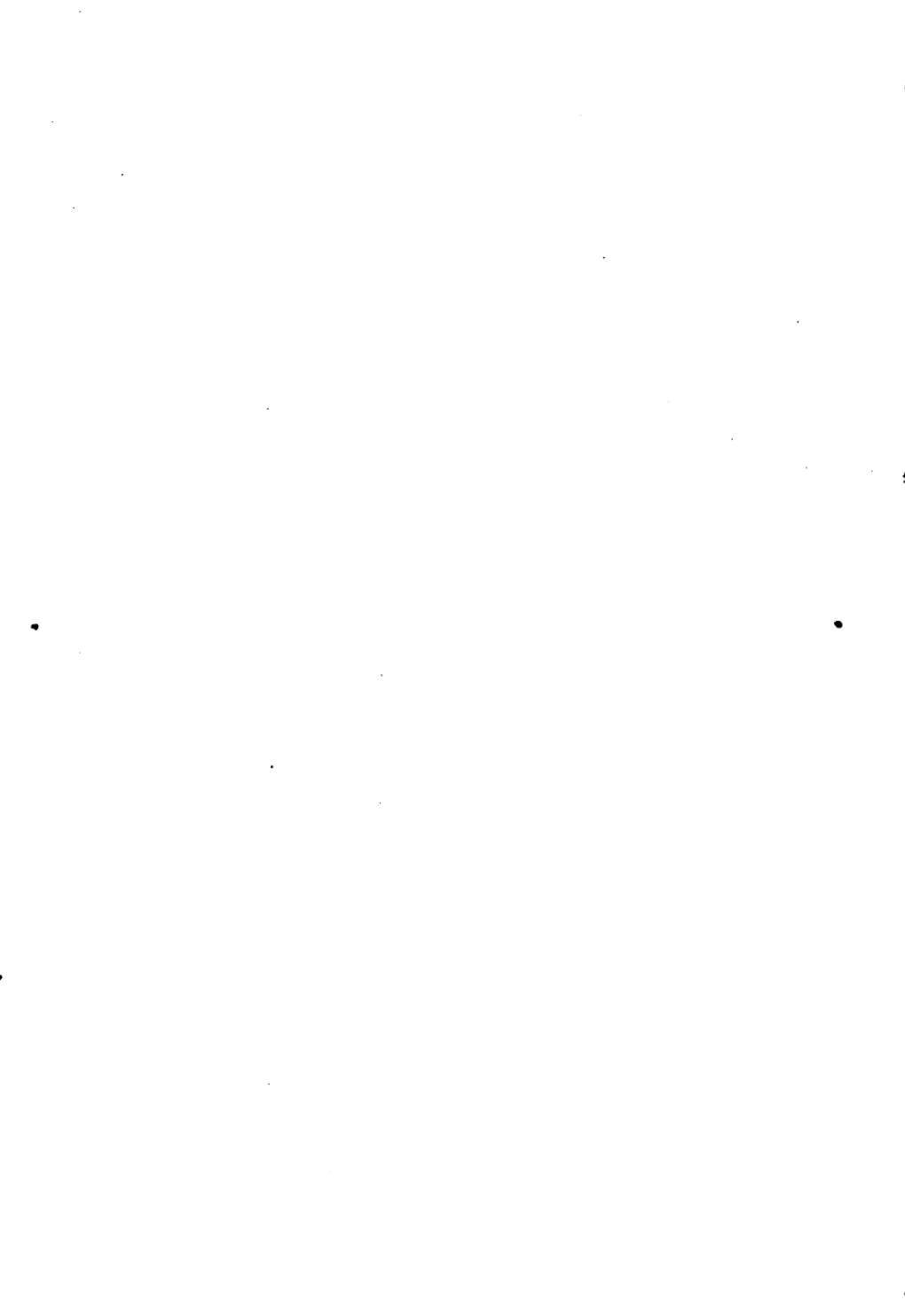
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GREAT NAMES AND NATIONS



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The "Accolade," or Ceremony Conferring Knighthood.
See page 78.

Great Names & Nations

A First Book in Modern History

BY

HARMON B. NIVER

Author of "A School History of England"



ATKINSON, MENTZER & GROVER

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P R E F A C E

THE idea that the first lessons in history should be given in chronological order is one that has gained strength in recent years. This study, as usually pursued in our elementary schools, begins and ends with our own country—a method which leaves the children profoundly ignorant of the rest of the world, and gives them the most erroneous ideas as to the relative age and importance of the United States.

It is hoped that the collection of world stories comprised in "Great Names and Nations" will not only prove interesting to the pupil, but will also contribute to a more accurate knowledge of the succession of nations upon the earth. No attempt has been made to furnish entertainment merely; the object has been rather to give enough of story and illustration to fix in memory the essential outlines. When these two volumes have been carefully read the pupil is prepared to take up with a fuller appreciation the story of his own country.

A preliminary course in history in connection with geography is the most profitable method. History has left its mark upon geography in art, in architecture, in the names of places, in forms of government, and in the boundaries of states. Thus a graphic story of man becomes geographic and sets forth his relation to all parts of the habitable globe. No stronger argument need be adduced for the correlation of these two important subjects.

H. B. N.

January 30, 1907.

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Invasion of the Roman Empire by the Savage Huns.



GREAT NAMES AND NATIONS

THE BARBARIAN INVADERS

ON the northern boundary of the Roman Empire there was a vast stretch of country inhabited by many wild tribes.

The Romans gave little attention to these people except to beat them back when they invaded the Roman lands. But the time came when the empire grew weak and the barbarians grew strong. Then they swarmed over the Roman boundaries and divided the old empire among themselves.

With the exception of At'-ti-la and his Huns, these invaders belonged to the Teu-ton'-ic, or German'-ic, race. They were a tall, strong people, with light hair and eyes that Tac'-i-tus says were "fiercely blue." Tacitus was a Roman who wrote a book about the Germans. Julius Cæsar also tells us about them in his account of his wars in Gaul.

The Germans lived in villages and were ruled by chiefs. A collection of villages was called a hundred. The hundred was ruled by a count, or chief of high rank. The whole tribe was ruled by a king. The people were farmers and raised cat-

tle, but hunting and war were their favorite occupations.

When a new chief was to be elected, all the warriors met together. If a man was proposed whom they favored, they beat their weapons together with a great noise. When the chief was chosen, they raised him up on their shields and took him to his tent. The warriors were greatly attached to their chiefs. They followed them to war; and when land and goods were taken from the enemy, the chief divided them among his men.

Most of the men in a German tribe were free. But prisoners taken in war became the slaves of their captors. None but freemen might carry weapons or go to war.

Before they became Christians, these nations were heathen. They worshiped many gods, which in some ways were like the Greek and Roman gods. The king of their gods was Wo'-den, or O'-din. He was the god of the sky, and was said to ride through the air on a swift horse called Sleip'-nir. Two ravens perched upon his shoulders and told him all that happened in the world.

Woden was the god of the warrior. His home, Val-hal'-la, the German heaven, was hung with swords, shields, and glittering weapons. His maidens were the Val-ky'-ries. When a brave warrior died, the Valkyries carried him to Valhalla, so that it was peopled by a multitude of heroes.



A Valkyrie Carrying a Slain Warrior to Valhalla.

Every morning Odin led his brave warriors out to battle. At night they returned and feasted, and drank the mead, or liquor, that the god himself liked best.

Thor, the god of thunder, was the son of Woden. He rode in a chariot drawn by goats, and had a hammer which came back to his hand every time he threw it. This glittering hammer darting through the air was the lightning. The crashing sound of the hammer as it smote the enemies of Thor, or shattered the ice mountains where they lived, was the thunder.

Ti'-eu was, like Mars, a god of war. He was armed with a sword. It was Tieu's sword that Attila believed he had found, and which he made his standard in battle.

Frig'-ga was the wife of Odin and the chief goddess. Her son was Bal'-dur, the god of the warm bright sunshine. According to the Norse story he was killed by Lo'-ki, the spirit of darkness and of evil.

The Germans believed in a multitude of fairies, dwarfs, and giants. The dwarfs were a mysterious little people who lived in the forests and in caves. They were wise and could foretell the future. They possessed great wealth and precious secrets.

The giants were the enemies of the gods and lived in the frozen regions of the North. Some

day it was thought that the giants would begin war against the gods and kill them. Then there would be intense cold, which would destroy all life, and the sun, moon, and stars would disappear. At last the dark and frozen earth would sink into the ocean and that would be the end both of men and gods.

THE STORY OF THE NIBELUNGS

Like the Greeks, the Germans told many myths or stories about their gods and heroes. One of these tales has become so famous that I must tell you some parts of it. The tale is about some dwarfs called Ni'-bel-ungs. The king of these dwarfs once lost a valuable treasure of gold and jewels. A curse rested upon this treasure, and whoever got possession of it was sure to meet with some dreadful misfortune. The collection of stories called the Ni'-bel-un-gen Lied is the history of all those who obtained the treasure.

The hero of the tale is Sieg'-fried, the son of King Sieg'-mund, who ruled along the lower Rhine. In his boyhood Siegfried studied forging with a wonderful blacksmith named Mi'-mer. He was so much trouble that Mimer laid a plot to have him devoured by a dragon. But Siegfried slew the dragon and bathed in its blood. This made his skin so hard that no weapon could wound him.



“Siegfried Slew the Dragon and Bathed in its Blood.”

There was one spot, however, just between his shoulders where a leaf from a linden tree fell as he was bathing. The dragon's blood did not touch this part, and a weapon striking it would kill him as easily as another man. Siegfried afterwards killed Mimer and set out in search of adventures.

Once he was passing the mountain where the sons of the king of the Nibelungs lived. They were quarreling about the division of the treasure left them by their father. They asked Siegfried to make the division for them. He did this as fairly as he could, and as a reward for his services they made him a present of their father's sword, Bal'-mung.

But the two dwarfs soon fell to quarreling again and attacked Siegfried himself when he tried to make peace between them. Upon this he slew them both and took the treasure away.

There was so much gold, silver, and gems that twelve wagons were kept busy four days and nights in carrying it away. Al'-ber-ic, a mountain dwarf, tried to keep the hoard. But Siegfried vanquished him and took away his cap of darkness, which made its wearer invisible and gave to one man the strength of twelve.

Soon after this, news came to Siegmund's kingdom about a lovely princess named Kriem-hil'-de. She lived at Worms, in Burgundy, where her brother, Gun'-ther, was king. Her uncle, Ha'-

gen, was the greatest of all the Burgundian warriors. Siegfried determined to win Kriemhilde for his wife and set out with twelve knights for a visit to Worms.

Before his arrival, Kriemhilde had a dream which disturbed her greatly. She had for a pet a beautiful falcon which she had tamed, and she dreamed that two eagles came and snatched it away from her. Her mother, U'-te, told her that this meant that she would have a noble husband and suddenly lose him. On this account Kriemhilde had resolved that she would never marry.

Siegfried soon afterwards arrived at the court of Gunther. For a year he remained without seeing Kriemhilde. Then an army of Saxons and Danes invaded Burgundy. Siegfried led a thousand knights against them and took their king prisoner. You may imagine how gladly the Burgundians welcomed Siegfried. Even Kriemhilde took his hand and thanked him with a kiss.

Meanwhile Gunther too had learned of a fair queen in Iceland by the name of Brun-hil'-de, and wished to woo her. But Brunhilde was a giantess in strength, and any knight to win her must surpass her in leaping, throwing the spear, and pitching the stone.

Siegfried agreed to help Gunther win Brunhilde and Gunther promised him the hand of Kriemhilde. With the aid of his cap of darkness

and the strength that it gave him, Siegfried stood invisible at Gunther's side and helped him to vanquish the Iceland queen.

Brunhilde admitted defeat and came with two thousand of her friends to Worms where she married King Gunther. Siegfried married Kriemhilde and took her to his own kingdom. For a long time all lived happily, and their happiness might have lasted if it had not been for a visit.

Gunther and Brunhilde invited Siegfried and Kriemhilde to visit them at Worms. During the visit the two queens fell into a quarrel over their husbands. Each one insisted that she had married the bravest warrior.

At last Kriemhilde, who had been told the secret by Siegfried, told Brunhilde that it was not Gunther who had vanquished her but Siegfried. This made Brunhilde very angry at Siegfried and she resolved to kill him. In order to do this she got the assistance of Hagen. Hagen told Kriemhilde that he wanted to protect Siegfried in case of danger, and asked her to sew a little red silk cross on his coat just over the spot where he could be wounded. This Kriemhilde did.

One day there was a hunting party, and Hagen in sport challenged Siegfried to run a race with him. Of course Siegfried won the race. While he was waiting for Hagen to come up with him, he stooped to drink at a spring. Just then Hagen

came and hurled his spear at the little red cross on Siegfried's back. The weapon passed through the hero's body and killed him.

This was the sad fate that the treasure of the Nibelungs brought to Siegfried.

Hagen made up a story about being attacked in the wood by robbers, but Kriemhilde well knew that her husband had been killed through a plot of Hagen and Brunhilde.

Kriemhilde planned vengeance, and for this purpose remained at Worms with the thousand knights who had followed Siegfried.

Kriemhilde had the Nibelung treasure brought to Worms where she gave rich jewels and gold to all the people she met. Hagen feared that she would win the love of the people away from Gunther, so he stole the balance of the hoard and sunk it in the river Rhine.

Thirteen years after this time, Attila, king of the Huns, heard of Kriemhilde and asked her to marry him. Knowing that he was a brave warrior and that he had the sword of Tieu, she consented. With her knights she sailed down the Danube to Attila's court and married him.

A little while afterwards she invited Gunther and his court to visit her. Hagen did not want to go, but Gunther wished to have him along, as he was an experienced warrior and knew the way to Attila's court. After their arrival there was a

great banquet. Nine thousand followers of Gunther were there and many of Attila's men.

In the midst of the feast Kriemhilde had the hall set on fire, and when the Burgundians tried to escape they were attacked by Kriemhilde's warriors. A fight followed which lasted several days. At last every Burgundian except Gunther and Hagen was slain.

Kriemhilde had them bound. One of her men killed Gunther, but the queen herself cut off Hagen's head with Siegfried's sword, Balmung. A friend of Hagen's completed the tragedy by slaying Kriemhilde. Thus ends the bloody tale which is the chief poem among the early Germans.

CLOVIS

WE have read how the German tribes under O-do-a'-cer overthrew the Roman Empire in Italy. Twelve years afterwards, in 489, The-od'-o-ric, King of the Os'-tro-goths (East Goths), led a great army with their families and goods into Italy. He overthrew Odoacer and set up a kingdom of his own. The Vis'-i-goths, we must remember, were in Spain, and the Vandals in Africa.

Another race of Teutons called the Franks, or freemen, lived along the east bank of the Rhine. In the year 481 a youthful king named Clo'-vis became their leader. The Franks had always looked with longing eyes across the Rhine upon the cultivated fields and fine cities of Gaul. The merits and generous conduct of Clovis soon led other tribes to join him. Whatever he won in battle was thrown together in one great pile and was divided among his soldiers, the king sharing equally with them.

The Romans still held the province of Northern Gaul, and Clovis decided to drive them out and make it his own kingdom. He led his men against the Roman governor, Sy-a'-gri-us, and defeated him. Syagrius fled and Clovis took possession of Sois'-sons, the capital of the province. Afterwards he moved his court to a village of clay huts on the

Seine, which has grown into the beautiful city of Paris. This part of Gaul became known as France or the land of the Franks. Thus Clovis founded one of the great modern nations of the world.

During this campaign against Syagrius an incident occurred that shows the rough manners of these Frankish tribes and tells us something about the kind of man Clovis was.

Some of his soldiers had carried away from one of the churches at Rheims a beautiful vase, which the bishop entreated Clovis to return as a special favor to him. Accordingly when the spoils were divided Clovis asked his men to set aside the vase for himself.

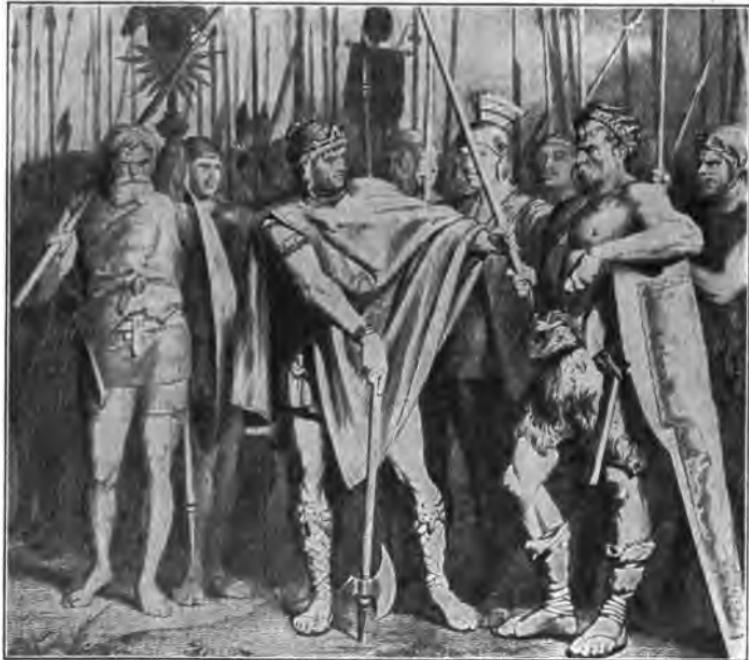
A soldier standing by exclaimed, "Never shall you have more than your just share!" And as he spoke he broke the vase to pieces with a blow of his ax.

Clovis concealed his anger for the time, and said not a word. A year afterwards when he was reviewing his soldiers he approached the one who had insulted him. Taking the man's weapon he threw it upon the ground, chiding him for not keeping it in better condition. As the soldier stooped to pick it up, Clovis shattered his skull with one blow, exclaiming, "Thus didst thou with the vase at Soissons!"

Clovis married Clo-til'-de, niece of Gun'-do-bald, the King of Burgundy. Clotilde was a Chris-

tian, and did all in her power to convert her pagan husband and his people to her own religion.

Clovis was not satisfied with the extent of his new kingdom, and he soon made war on the Al'-e-man-ni, another German tribe living along the



“Thus Didst thou with the Vase at Soissons!”

upper Rhine. It must be remembered that these Germans thought the most honorable way to get anything was to take it by war. It was thought a disgrace to get anything peacefully when it could be obtained by a fair fight.

The Alemanni were stubborn fighters and three times they drove Clovis from the field. Then the king thought of the God that Clotilde had told him about, and he prayed earnestly for victory to Clotilde's God. At the next charge of the Franks they swept the Alemanni from the field.

When Clovis returned home he announced to his people that he had become a Christian. He ordered all heathen gods and temples to be broken down, and on Christmas day he and three thousand of his warriors were baptized by the archbishop in the church at Rheims.

The kings of the house of Clovis are known as the Mer-o-vin'-gi-an kings. This name comes from Mer-o-væ' us, the grandfather of Clovis.

When Clovis died, his kingdom was divided among his four sons. Their descendants continued to rule France for a century. Then in 613 the whole kingdom was united under Clo-taire'. His son, Dag'-o-bert, was a worthless king, and a man named Pip'-in was made mayor of the palace. This mayor was the real king. A descendant of Pipin, known as Pipin the Short, retired the "do-nothing" king to his country place and made himself the founder of a new line of kings called the Car-lo-vin'-gi-an line. The greatest of this line was Char-le-magne' who in 811 became king of all the Franks.



The Baptism of Clovis.

THE BEGINNING OF ENGLAND

IN the Lowlands along the North Sea between the Rhine and the Elbe and on the peninsula of Jutland lived the Sax'-ons, An'-gles, and Jutes. These were German tribes like the Franks and Goths. They became good sailors on account of their situation, and often made voyages to Britain and along the coast of Europe. Like their brother tribes, they lived by war and plunder, and they soon became the terror of the Britons living along the eastern coast.

The Roman army had long protected their British colony against the sea robbers. But in 410 Ho-no'-ri-us, the Roman emperor, called his soldiers away from Britain to guard Italy against invasion. Then the Jutes, the Saxons, and the Angles swarmed over into Britain. Two chiefs of the Jutes named Hengist and Horsa are said to have been the first comers. They soon drove out the Britons and took possession of the larger part of the island. Some of the Britons escaped into Wales and Cornwall, where their descendants continue to live.

The Britons had long before this been converted to Christianity by the Romans, and a Christian king in Wales fought bravely to save his country from the heathen invaders.

This king was Arthur, about whom many tales are told. He is said to have lived in a splendid palace at Car'-le-on in Wales where he gathered about him many brave knights. Twelve of these are known as the "Knights of the Round Table." They were wont to go out in search of adventures, chaining up wicked giants, protecting the helpless, and driving back the heathen.

While Arthur and his knights were warring against the Saxons, a Christian priest, St. Patrick, was converting the wild Irish tribes, baptizing thousands of them. He founded churches and schools, where young men were trained to become missionaries. They were then sent out to teach the faith to the Picts in Scotland and to the Gauls across the English channel.

The Saxons and their brother tribes built up seven kingdoms in Britain. These were united into one by King Egbert of Wessex, who began to reign in 802. Egbert was the first to be called King of England. Long before this the Saxons also had been converted to Christianity. By Saxons we mean all the Germanic tribes in Britain. It is strange that although the greater part of the invaders were Saxons, it was the Angles who gave a name to the new country—*An'-gle-land*, or England.

Pope Gregory the Great, while he was yet a priest, was attracted by the fair faces of some



Saint Patrick Baptizing Irish Princesses.

Angle children who were exposed for sale in one of the slave markets in Rome. They were so beautiful that he said, "They have the faces of *angels*." When he became the head of the church, he sent Aug'-us-tine with forty monks as missionaries to convert the Angles to Christianity. Augustine landed in Kent in 597. Eth'-el-bert was then king of Kent. Like Clovis, he had married a Christian princess, Bertha, the daughter of a Frankish king.

Augustine was welcomed, and in a short time King Ethelbert and a thousand of his men were baptized.

During the next century missionaries visited the other kingdoms of Britain and they too accepted the Christian faith. An old Roman church at Can'-ter-bur-y where Jupiter and Juno were once worshiped was made into a Christian church. It grew to be the Cathedral of Canterbury and Augustine became the first archbishop of Canterbury.

All of these barbarian kingdoms except England soon learned the language, the religion, the laws, and the customs of the Romans whom they had conquered. They forgot their old warlike habits and became industrious and peaceful. The Christian church with its bishops and priests was always on the side of peace and right. It secured freedom for the slave and protection for those

who were oppressed. The old Roman empire had grown wicked and slavish. The coming of the rough, freedom-loving barbarians was the beginning of stronger nations, better morals, and better government.

THE EASTERN ROMAN EMPIRE

THE emperors at Constantinople were less troubled by the barbarians than the emperors at Rome. Every German chief and his men had heard of the splendid city of Rome and the beautiful land of Italy. They thought of it as the Valhalla, or heaven, where the successful soldier would be happy forever. The Goth, the Vandal, the Hun, and the Lombard passed carelessly by the roads leading to Constantinople, and each in turn plundered Italy. The last and strongest comer, Theodoric, drove out the others.

It was the Eastern emperor, Ze'-no, who urged Theodoric to attack Italy. In this way Zeno saved his own throne. It was a great relief to him when the great army of Ostrogoths left his territory along the Danube and took up their march westward.

The people in Constantinople cared little for anything except their own comfort. The more learned among them amused themselves with long debates over the hard questions connected with religion. Even in the shops and markets men would come to blows in arguing whether the nature of our Lord was more divine than human, or more human than divine. The great mass of the people amused themselves by attending the races in the

hip'-po-drome. The colors of the favorite drivers were worn in the streets and there were frequent bloody fights between the "blues" and the "greens."

In 521 the greatest of all the Eastern emperors began to reign. This was Jus-tin'-i-an the Great. Justinian was a Gothic peasant lad of the province of Dacia. His uncle, Justin, and two companions, when boys, had left their sheep and cattle, and had traveled on foot to Constantinople. Here they enlisted in the army of the Emperor Leo. When Justinian was sixteen years old reports came to him that his uncle had become chief commander of the emperor's guards. He at once left his mountain home and set out on foot for the capital. Justin received him kindly and placed him in school. The shepherd boy soon surpassed all his fellow-pupils. He grew up to be a tall and fine-looking young man, and was held in respect among the scholars of the great city, which was then the most noted for Greek learning.

By and by the old emperor, An-as-ta'-si-us, died, and his chief general, Justin, was chosen to succeed him. But Justin being in feeble health soon engaged his nephew to help conduct the government. A few months before Justin's death Justinian was crowned emperor.

The poor peasant boy was now to do greater things for his country than any emperor since Con-

At the Court of Justinian.



stantine. He reconquered the provinces that had been taken from the old empire by the barbarians. He finished the beautiful church of St. Sophia and adorned Constantinople with beautiful public buildings. He built many fortresses along the frontiers of his kingdom for its defense. And more important than these things, he made a great collection of the best of the old Roman laws and of the writings of the great emperors, judges, and lawyers. This collection is called the Justinian Code, and it has been the guide of all the modern nations of the world in making their own laws.

Justinian was not a good soldier, but he had at the head of his armies one of the greatest generals that ever lived, Bel-i-sa'-ri-us. Like Justinian he was born a peasant, and had served among the emperor's guards. It would take too long to tell all the battles of Belisarius, but some of them must be mentioned.

The Persians had again grown strong, and had attacked the Asiatic provinces of the empire. In two campaigns Belisarius drove them back. In the last battle the allies of Belisarius fled leaving him with a small number of Roman soldiers. Belisarius dismounted from his horse and stood at their head. With their backs to the Euphrates River they awaited the attack. The Persian cavalry charged again and again but could make no impression on the solid line of pikes and shields. At last the

Romans advanced and drove the Persians from the field in utter rout.

His next campaign was against the Vandals in Africa. Gel'-i-mer was now their king. Belisarius went against him with six hundred ships carrying forty thousand men. In the battle of Carthage he crushed the Vandal king, although the Roman force was only a third as large as that of the enemy.

"I depend more on the valor of my soldiers than on their number," said Belisarius.

Gelimer was taken a prisoner to Constantinople where he was treated kindly by Justinian, who gave him money and a home where he could pass the rest of his life in peace.

Nar'-ses, another able general of Justinian, was scarcely inferior to Belisarius himself. A large army under the command of these two able generals was sent to Italy. Theodoric was dead and the Ostrogothic kingdom was now ruled by Vit'-i-ges. The Roman army was surprised near Rome and only the personal bravery of Belisarius saved it from defeat. The Romans took refuge within the city, where the Goths besieged them.

The Goths built high towers which they filled with warriors. The towers were drawn by oxen toward the walls of the city. But the Romans were expert bowmen. The oxen were all pierced with arrows and killed.

Belisarius himself pierced the Gothic leader with an arrow. Then he led his army out of the city and drove the Goths in defeat toward their capital, Ravenna. The Goths, terrified by the valor and success of the Roman general, surrendered without any further fighting.

Justinian hearing of the brave deeds of his general sent for him to return to Constantinople. He again sent him against the Persians where Belisarius gained another victory.

Belisarius was a mild and just man. He was generous, and the people of Constantinople almost worshiped him as the greatest hero of the age. This made the emperor so jealous that, to his shame be it said, he removed Belisarius from command and took away from him the greater part of his property.

Justinian encouraged trade and manufactures in Constantinople. He introduced the culture of the silkworm and the manufacture of silk. He reigned thirty-eight years and died in 565 at the age of eighty-three, just eight months after the death of Belisarius.

The emperors coming after Justinian were a wicked and worthless lot. We hear of no more brave deeds, but only of vice and crime. We shall learn more about Constantinople during the Crusades and finally we shall read of the taking of that city by the Saracens in 1453.

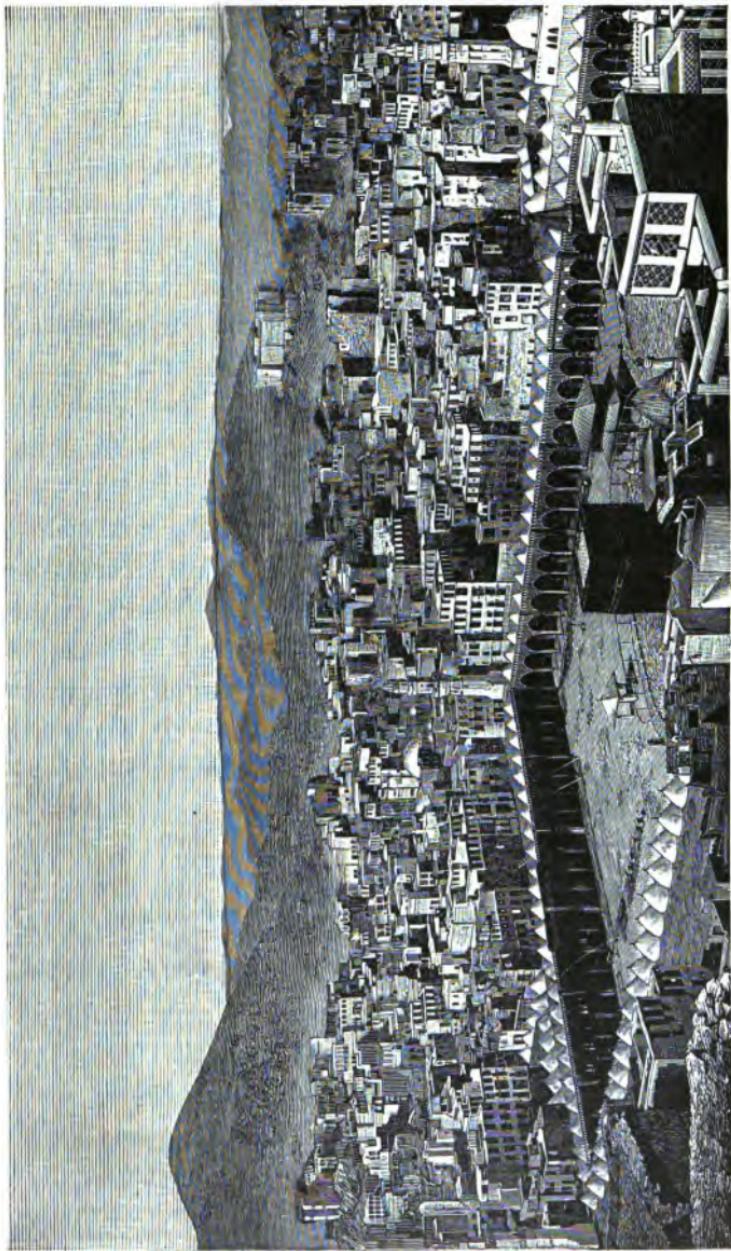
MOHAMMED AND THE SARACENS

THE three religions which have taught the world that there is but one God are the Jewish, the Christian, and the Mohammedan. These religions have all come from that branch of the Semitic race which is descended from Abraham. The wandering Arabs, the tribes of the Arabian desert, claim Ish'-ma-el, the son of Abraham, as their ancestor. Their holy city is Mecca.

In Mecca is the Ca'-a-ba, or holy temple, where a black stone is kept that is believed to have been given to Abraham by the angel Gabriel. Pilgrims from all over Arabia came here to worship and to kiss the sacred stone.

The Arabs were worshipers of the sun, moon, and stars. The level plain and clear sky made them familiar with the motions of these bodies. They found their way across the desert by the stars, and they thought that their own lives were guided by the position and motion of the heavenly bodies.

Mohammed was the founder of Islam, as the Mohammedans call their religion. He was born in Mecca about 570 A.D. His family belonged to the tribe of the Ko'-reish-ites, who had charge of the temple of the Caaba. His parents died when he was a child and he grew up as a shepherd boy,



View of Mecca and the Caaba.

tending the flocks and camels of his uncle, A'-bu Ta'-lib.

Every owner of camels in the East frequently has occasion to join caravans carrying merchandise across the desert. He would receive pay for the use of his camels and for his own services. Mohammed traveled with his uncle to all parts of Arabia as a camel driver. Soon he became himself the leader of a caravan. He became known for his honesty, and merchants frequently intrusted to him valuable goods and large sums of money.

When Mohammed was about twenty-five years old, he was engaged by a widow named Kha-di-jah to take charge of her caravans. Her husband had been successful in this business, and Khadijah wished to carry it on. Khadijah was so pleased with his skillful management, and he became so fond of his mistress, that they decided to be married. As his wife was rich he did not need to make so many journeys as before.

For fifteen years they lived at Mecca. At the end of this time Mohammed began to think much about religion. He knew about the religion of the Jews and that of the Christians, but he did not exactly like either of them. He liked still less the idol worship of Arabia. Mohammed had always been thoughtful about religion. But now each year during the holy month of Ram-a-dan', he went away to a cave near Mecca and there he spent

the time in fasting and prayer. It was in this cave that the angel Gabriel first appeared to him and taught him the religion that he afterwards taught to his followers.

From time to time the angel came to him, telling him more and more about the new religion. All of this Mohammed remembered carefully and had it written in a book. This book is the Mohammedian Bible. They call it the Koran, a word which like our word Bible means book. The most important teaching of the Koran is this: "There is only one God and Mohammed is his prophet."

He first taught his religion to his own family, and they became his first converts. But when he began to preach in the streets of Mecca, the crowd called him a fool and thought he was not right in his mind.

At last the chiefs of the Koreishites threatened to kill him if he did not keep silent. They were the guardians of the Caaba; and Mohammed, by condemning their worship of idols and men, of sun and stars, made the care of the temple less profitable. He was at last obliged to flee from Mecca at night, and he escaped death only by hiding in a cave while his nephew put on the clothes and lay down on the couch of the prophet. This made the pursuers think that Mohammed was still at his home.

A story tells us that the spiders spun their webs

Mohammed Preaching to the Wild Arab Tribes of the Desert.



across the entrance of the cave, and that the doves built nests in front of it to deceive the angry chiefs, who sought the prophet's life.

The flight of Mohammed from Mecca to Medina took place in 622. This is the event from which all Mohammedans reckon time, just as we reckon the years from the birth of Christ. The Arabic word for this event is *Heg'-i-ra*, or flight. Since 622 was the first year of the flight, 1907 would be 1285 in the Arabic reckoning.

Mohammed had many followers in Medina, and a mosque, or place of prayer, was soon built and the prophet taught the people a form of worship. One God only must be worshiped five times each day with the face turned toward Mecca. A part of one's goods must be given each year to the poor, and the yearly fast in the month Ramadan must be kept. Every good Mohammedan must also make once in his life a pilgrimage to Mecca. All this was not taught at once, however.

Soon after coming to Medina the prophet said that the angel Gabriel had told him that Islam must be forced upon the whole world. All heathen nations must accept the new religion or be put to the sword. Jews and Christians must become Mohammedans or pay tribute to the prophet.

Mohammed soon had an army at his command. He attacked and defeated a caravan of the Kereishites, and finally captured the city of Mecca

itself. He broke all the idols of the Caaba, shouting as each one fell, "Truth has come and falsehood gone forever!"

He continued his conquests until all Arabia was converted. Hearing that the Greek emperor, Her-a'-cli-us, was preparing to attack him, he made ready an expedition against him. In the midst of this he died in the year 632.

Mohammed's father-in-law, A'-bu Bek'-er, was chosen caliph, or successor, to the prophet. Under O'-mar, the next caliph, Persia, Palestine, and Syria were conquered and made to accept the new religion. Egypt was next added to the rapidly growing Mohammedan Empire. When Al-ex-an'-dri-a was taken, a Moslem leader inquired of Omar what should be done with the books in the famous library there.

"If these books agree with the Koran, they are not needed; if they disagree with it they should be destroyed," said Omar.

The seven hundred thousand rolls of parchment which the library was thought to contain were distributed among the public baths of the city and used for fuel.

In 710 the conquest of Africa was finished and the leader Ta'-rik crossed into Spain. In 711 in one great battle he destroyed the Visigothic kingdom there. When Spain was secured, a great army crossed the Pyrenees into Gaul. Here the

Mohammedans were met by Charles Martel with an army of Franks. At Tours in 732, a battle was fought that saved Christian Europe from destruction. The Mohammedan cavalry rode again and again upon the Frankish infantry, but were beaten back as if from a wall of iron. All day the battle lasted. Toward evening a charge was made by the Franks and the Moslem leader, Abd-er-Rah'man was killed. During the night the enemy retreated, and they never appeared in France again. It was decided by the battle of Tours that Christians and not Moslems should rule Europe.

Charles was the son of that Pipin who was the mayor of the palace in the time of the do-nothing Merovingian kings. From the stout blows which he dealt the Mohammedans with his battle ax, he got the surname Martel, or the Hammer. He became the hero of Europe, for he had saved it from becoming subject to a false religion.

Some time before this the capital of the Mohammedan Empire had been fixed at Bag'-dad on the Tigris River. This city became the most beautiful in the world. Five bridges spanned the river, and six hundred canals ran through the city. There were a thousand mosques and as many temples. All the wealth obtained by conquest was spent here. The palace of the caliph was equal to the golden house of Nero or the cedar house of Solomon.

The empire became so large that a second capital was set up at Cor-do'-va in Spain, where the caliph of the West ruled.



Charles Martel at the Battle of Tours.

From 768 to 809 there ruled at Bagdad the most noted of all the caliphs. This was Ha-roun'-

al-Ra'-shid (Aaron the Just). The wonderful tales of the Arabian Nights are stories of Bagdad in the good days of Haroun.

When Haroun was a young man he became a general in the army. He defeated the army of the Empress Irene of Constantinople and compelled her to send to Bagdad every year seventy thousand pieces of gold. This money was paid regularly for many years; but when Ni-ceph'-o-rus came to the throne he sent this letter to Haroun:

“The weak and faint-hearted Irene agreed to pay tribute to you when she should have made you pay tribute to her. Now, pay back to me all the gold she sent you or else we will settle with the sword.”

When Haroun had read the letter the messenger of Nicephorus threw down before him a bundle of swords.

“Then,” the story goes, “the caliph drew his keen scimiter and with a stroke cut in two the Roman swords without dulling the edge of the weapon.”

Then he wrote a letter to Nicephorus. This is what it said:

“Haroun-al-Raschid, Commander of the Faithful, to Nicephorus the Roman dog: I have read thy letter. Thou shalt not hear, thou shalt *see* my reply.”

The army which he sent utterly routed the Ro-

Haroun-al-Rashid.



mans. The emperor promised to pay the tribute again. He did not keep his promise, and Haroun prepared again to punish him. But he died before his army was ready to march. It was left for the Turks, a Tartar tribe which had been converted to Mohammedanism, to take the city of Constantinople.

THE EMPIRE OF CHARLEMAGNE

PIPIN THE SHORT, who set aside the last Merovingian king and made himself king of Frankland, had two sons, Charles and Carloman. As Carloman lived only a short time Charles became king. He ruled from 768 to 814. In after times he was called Charlemagne ('Shar-le-mane'), the French form of Karl the Great.

We must remember that in his time there was yet no France and no French people. Charlemagne was a German and spoke the German language. The Franks, too, were Germans, who had settled among the Gauls and Romans. The French people and language came from the mixing of these three races and languages.

On the east of the Rhine, where there were no Gauls or Romans, a pure German race lived, and their country is now called Germany.

Why was this king called the Great? Only a few kings have received this title, and there is always some good reason for it.

In the first place, Charlemagne was of great size and stature. He was seven feet high, broad in shoulders and chest, and of immense strength. He was fond of hunting, riding, and swimming.

He shrank from no toil and feared no danger. He was a successful general; he fought fifty-two

military campaigns and never met defeat. He enlarged his empire so that it took in all of western Europe except Spain, and he was crowned by the Pope as Roman emperor.

Besides knowing how to win battles, he knew how to govern his empire. He divided it into districts; at the head of each district he placed a count, who could be removed if he did not manage well.

Twice each year he called together all the chiefs and the people to take part in the making of laws. Every Frank felt that he was a part of the great empire, and that he was helping to govern it. After the laws were made, judges were chosen and sent to all parts of the kingdom to hold courts and enforce the laws.

Charlemagne was the first barbarian king to establish schools. In his own palace at Aa'-chen (Aix) he had a school for his own children. He brought a learned Englishman named Al'-cuin from the school of York in England to direct the teaching in his schools.

He himself never learned to read and write until he became a king. But then he saw the need of it and studied so diligently that he learned to speak in Latin and to read Greek.

These languages were the most important then because all the books were written in them. Charlemagne cared little for eating and drinking, and usually read a book while he ate. He was prompt



Charlemagne.

in all his actions, never lost time, and in this way he had time enough left for recreation when his work was done.

His first war was against the Lom'-bards in Italy. The Lombards were a German tribe who had been invited into Italy by Narses, the general of Justinian.

After the Gothic kingdom of Theodoric was destroyed, the Lombard kingdom became the chief power in northern and central Italy. As the Lombards were Greek Christians they were not friendly to the Roman Pope, and they soon began to threaten Rome.

It was at this time that Pipin made himself king of the Franks. As he wanted to be crowned by the Pope, he was invited to help Rome against the Lombards. Pipin marched his army into Italy, took from the Lombard king a large part of his territory, and gave it to Pope Stephen III. In return for this, the Pope solemnly crowned him king.

In the time of Charlemagne another quarrel came up with the Lombards. He had married the daughter of Des-i-de'-ri-us, the Lombard king, and afterwards divorced her and sent her home to her father. Desiderius was so angry at this that he called upon Pope Ha'-dri-an to make the son of Carloman king instead of Charlemagne.

The Frank king promptly led his army across



The Crowning of Charlemagne.

the Alps, took Desiderius prisoner and shut him up in a convent. He then put the iron crown of the Lombard upon his own head and declared himself lord of all Italy.

On account of the crimes of the Empress Irene at Constantinople, who had blinded her own son that she might rule, the Italians declared themselves independent of her. The Eastern emperors had gone on calling themselves Roman emperors ever since the time of Constantine, although they had no power at Rome.

The Greek and Roman churches had come to think differently about religion. A great dispute about the use of images came up in the eighth century. In the East the mosaics and pictures were taken out of the churches and destroyed, the priests claiming that the people worshiped these things as idols. But the Roman Church held that it was right to adorn the house of worship with the statues and pictures of the Saviour, the Virgin, and the saints.

The Pope thought that there should be an emperor in the West who agreed with the Roman Church. Accordingly, on Christmas Day, 800, in the Church of St. Peter, Pope Leo III crowned Charlemagne Roman emperor. As the golden crown was placed upon his head, all the people shouted, "Long live Charles Augustus, Emperor of the Romans!"

After this, the eastern half of the old Roman Empire may be called the Greek Empire. The language spoken there was Greek, while in the west only Latin was spoken.

Many years before this, while Charlemagne was warring against the fierce Saxons, a Saracen chief came to him from Spain. He said that he could not endure the harsh government of the Mohammedan Caliph of Cordova. If Charlemagne would send an army to help him to become independent of the caliph, he would give him land and cities south of the Pyrenees.

The king accepted the offer and led a large army into Spain. He conquered a number of Moorish cities, and then finding that the chief he had come to help did not support him, he turned back toward France. The main body of the army had passed the mountains in safety. But the rear guard was fiercely attacked in the narrow mountain pass of Roncevalles (Ron-thes-val'-yes) by the native tribes and some treacherous Moors.

The enemy covered the mountain tops and rolled down rocks and trees upon the Franks. They got possession of both ends of the pass and attacked Roland, who commanded the rear guard, in front and rear. Before Charlemagne could come to his assistance, Roland and his men were cut to pieces.

The stories say that he took terrible revenge upon the Moors, but the brave Roland was gone.



Roland in the Pass of Roncesvalles.

An old French poem, the "Song of Roland," says that Roland had an enchanted horn that could be heard at any distance. When he saw that he was cut off by the Basques and Moors, he blew twice upon his horn. Charlemagne heard and would have turned back, but the traitor, Ga'-ne-lon, an enemy of Roland, persuaded the king that Roland was only hunting the deer.

Again and again the hero wound the horn until the veins of his neck burst with the violence of the blast. Then at last Charlemagne turned back to help him.

But Roland had scarcely fifty men left to fight an army. He was mortally wounded and by a great effort dragged his dying limbs out of the fight to the foot of a hill. Here, having sung his death song, he threw his enchanted sword, Du-ran'-del, into a poisoned stream, where it still remains, and died.

The war against the Saxons was the most stubborn in which Charlemagne engaged. These fierce people lived on the eastern bank of the lower Rhine. They were still worshipers of Thor and Woden, and they hated the Franks because they had become Christians.

It took eighteen campaigns and thirty years of warfare to conquer them. Many times they seemed to be subdued but then the war broke out afresh.

Charlemagne insisted on making Christians of

them, and baptized many at the point of the sword. Once he massacred forty-five hundred of them for breaking a treaty. At last he gave up trying to conquer them and offered to make peace, if their heroic leader, Wit'-te-kind, would consent to be baptized.

After his baptism many of the Saxons became Christians. Their name still remains in the kingdom of Saxony, one of the German states.

The fame of Charlemagne spread throughout the world. The great Caliph of Bagdad, Haroun-al-Raschid, sent an embassy to ask for his friendship. The caliph sent as presents an elephant and a clock of curious construction. It had twelve doors which opened and allowed twelve little knights to come out and strike the hours. The clock and the elephant were a source of great wonder to the Franks.

The emperor built a splendid cathedral at Aachen, his capital. There he was buried, under the floor and beneath the dome of the church. His body was placed sitting in a marble chair, dressed in his royal robes and crown. His horn, and a copy of the Gospels were upon his lap and his sword by his side. The marble chair may still be seen in the cathedral at Aix, but the other relics were taken to Vienna by later emperors.

His son Louis was a weak ruler and had a troubled reign. He divided the kingdom among

The Baptism of Wittekind.



his three sons. Louis received the eastern, or German part, Charles the western part, and Lothair, Italy, with a long strip of land running north between the other two. This was the beginning of the modern countries, France, Germany, and Italy.

THE NORMEN

THE Teutonic tribes living on the northern shores of Europe, in Denmark, and in Norway and Sweden are known in history as Northmen.

Just as their brother tribes in Central Europe invaded and conquered the Roman Empire in the fifth century, so *they* invaded and conquered parts of the older Christian countries in the ninth and tenth centuries.

But the Northmen, living along the bays and inlets of the coast, became expert sailors and ship-builders, and their raids and invasions were made by sea. Like the Franks and Goths they were strong and warlike, and despised getting anything by labor which they could get by plunder.

Their ships were long and narrow. There was one mast in the center which carried a large square sail. Along the sides there were benches for twenty or more rowers. Their weapons and food were packed snugly away in the bottom of the boat—in the bow and stern and under the benches.

In these boats they made long voyages. Setting out from Denmark or Norway, they would cross over to England and to the coast of France, and even to Iceland, Greenland, and America. They would frequently sail up a river until they came to a rich city or town. They would then land

Northmen Invading the Coast of Britain.



their warriors and plunder the place, carrying off all the valuable things they could find. Then they would sail away before enough force could be got together to catch them.

At first their raids were made in the summer. When winter came they would all go away to their homes along the fiords and harbors of Norway. But toward the end of the ninth century they began to make settlements along the coasts that they plundered.

The eastern coast of England and the northern coast of France were most exposed to their attacks.

In 787 three shiploads of Danes landed on the English coast. When the sheriff of the place went to inquire who they were they slew him. This was the first appearance of the Danes in England. But afterwards they came more and more. As they were heathen and hated the Christians, they liked to plunder and burn the churches. Many valuable things were placed in the churches in those times for safe-keeping. This was soon discovered by the Danes and they took delight in killing the priests and carrying off the treasures.

The whole eastern coast of England soon came under their control. King Alfred fought long wars with the Danes and at last defeated them severely in the battle of Ed'-ding-ton. He also destroyed their fleet.

Alfred the Great was the most famous of Eng-

lish kings and noted for his wisdom and love of learning as well as for his bravery and skill in battle. He was the first English king who learned to read.

A Welsh friend of Alfred tells us this story:

One day Alfred's mother was showing her sons a poem beautifully written in colors on parchment, and said, "I will give this to the one of you who shall first learn to read it."

Alfred found a teacher at once and soon learned to read. After that he gave all his spare time to improving his mind.

During the wars with Guth'-rum, a Danish king who had invaded England, Alfred disguised himself as a minstrel and went into the Danish camp. Here he amused Guthrum by singing and playing on the harp. At the same time he found out all about the situation of his camp and the best way to attack it.

He soon forced the Danish leader to make peace. Guthrum and thirty of his leading men became Christians and were baptized. Alfred then divided the land with them giving them the eastern half of England north of the Thames River. In the reign of Ethelred the Unready, the Danes began to come in greater numbers than ever. The king gave them great sums of money to go away. They took the money and were ever demanding more and more.

At last in 1002 Ethelred ordered a general massacre of the Danes all over England. Thousands



Alfred in the Camp of Guthrum.

were killed and among them was Gunhilda, the sister of King Sweyn of Denmark. Sweyn vowed vengeance on the English king. He came with a large army to England and drove Ethelred out and made himself king of England. In 1016 Canute, his son, succeeded him. He was a good king and made excellent laws for England. He was a Christian and forbade the worship of the old gods. He forbade slavery also, and punished criminals, the strong as well as the weak.

In 1042 the Danish line of kings died out and Edward the Confessor, the son of Ethelred, was restored to his throne.

While these things were going on in England, the Northmen were making conquests also in the north of France. The Vikings, as they were called, sailed up the large rivers into the very heart of the country. Once they stabled their horses in the great church that Charlemagne built at Aachen.

Rollo was a noted leader in the attacks on France. He was called Rolf the Ganger, or goer, on account of his long legs. In 885 Rolf came sailing up the Seine with thirty thousand men and seven hundred ships, and laid siege to the city of Paris. The city stood on an island, and was connected with the mainland by two bridges. These bridges were defended by two high and strong towers. The Northmen after staying for eighteen months gave up the task and retreated.

In 911 Rolf and his Northmen came again. They were routed in one battle, but King Charles saw that they were too strong to be driven out. He then did what Alfred had done in England. He gave them two provinces in the northern part of France. Rolf received a French princess for his wife and became the vassal of the French king.

When Rolf was told that he must kiss the king's foot as a sign of faithfulness, he scornfully refused. When the French said that that part of the ceremony could not be left out, the chief told one of his men to kiss the king's foot for him. The soldier knelt before the king and lifted up his foot so high to kiss it that Charles rolled off his seat. The Northmen burst into laughter at his ridiculous appearance.

The land given to Rolf became known as the duchy of Normandy, and the Northmen were called Normans. Although Rolf had been a pirate and a plunderer himself, he would not allow any lawlessness in his new duchy. He made strict laws, and robbery was punished by hanging. Normandy became the best governed part of France.

The new duke divided the land among his chiefs. They in turn gave part of their land to their *men*, that is, the soldiers who fought with them, and kept the rest for themselves. Each man who thus received land of a chief had to give him part of the grain and fruit that he raised. He also

had to do a certain number of days' work for his lord each year and fight for him in case of war. Any man who received lands from another became a vassal and he must take the oath of fealty, of faithfulness, to his lord.

The land thus received was called a fief or feud, and this system of landholding was called the feudal system.

The vassal was a freeman. But the great mass of the people were serfs. Some were slaves that could be bought and sold. The serfs could not be sold but were obliged to live always upon the estate of their lord. They could not get any pay for their labor and when the land changed hands the serfs went with it.

Wherever the Northmen went, they learned the language and accepted the religion of the land in which they lived. In France they became Frenchmen, in England they became Englishmen.

One of the descendants of Duke Rollo was William I, the conqueror and King of England.

In Russia also a band of Northmen under a chief named Rurik set up a government with Nov'-go-rod as his capital. This was the beginning of the Russian Empire. Under King Vlad'-i-mir they were converted to Christianity and became Russians just as Rollo and his men became French.

Wherever the Northmen were found, they were skillful in both war and government.

THE NORMAN CONQUEST OF ENGLAND

WHEN the Danes drove King Ethelred from his throne in England, he fled to Normandy. His wife was Emma, the great-granddaughter of the first duke, Rollo. His son Edward, called the Confessor, on account of his piety, grew up at the Norman court.

When Edward was restored to his father's kingdom he took along many Norman friends to whom he gave good places as officers in the English government. This was very displeasing to the English nobles, especially to the Earl Godwin, who was the most powerful among them. After a time Godwin drove the Norman families back to Normandy.

Edward married Edith, the daughter of Godwin, but they had no children. After Edward's death, therefore, the English people chose Harold, the son of Godwin, to rule over them.

Duke William of Normandy now laid claim to the English throne. He said that Edward had agreed to leave it to him.

Once Harold had been shipwrecked on the Norman coast and found his way to the court of William. Before William would allow him to return to England, he made him lay his hand upon an

altar and swear that when Edward died, he would support William's claim to the throne.

The top of the altar was then removed and Harold was shown that his hand had rested just above the bones of certain holy men, or saints. To swear upon the bones of the saints was considered the most solemn kind of oath, and anyone who broke it would be treated as an outlaw.

William now sent a message to Harold reminding him of his oath.

But Harold replied that he had been chosen king by the people of England and that he would stand up for his rights.

William now made preparation to invade England. For eight months Normandy was a busy workshop. Bows and arrows, swords and spears, helmets and armor, were made ready. Along the coast hundreds of ships were fitted out and stored with provisions.

William had asked the Pope for consent to conquer England. It was given and the Pope sent also a beautiful flag, that he had blessed, to be carried at the head of the Norman Army.

At last everything was ready and the Normans crossed the English Channel and landed on the English coast near Hastings. As William went ashore he stumbled and nearly fell. Some men near him exclaimed that it was a bad sign. But the duke showed them the earth which he had in his

hand saying, "It is a sign that I am taking possession of England."

The Normans found no one to oppose them, for King Harold was away in the North fighting an army led by the King of Norway, who had invaded England. At Stamford Bridge Harold's army nearly destroyed the Norwegians and the English rebels who were with them. The English were celebrating the victory at a banquet, when news came from the South that Duke William had landed in England.

Harold hastened to meet him, gathering men as he advanced. He placed his army on a hill near William's camp, and fortified it by driving stakes into the ground around it.

Here the Normans made several attacks, but were driven back. At last the English soldiers came out of their defenses to attack the retreating Normans and were slain. Then William made a fierce attack on the king's standard, around which the best of the English soldiers were gathered. The king was wounded, the standard taken, and the battle of Hastings was won. This battle made Duke William of Normandy King William of England.

The new king soon had orderly government established. Those English who refused to accept his rule were harshly treated and lost all their estates; but those who submitted were kindly treated.



**Harold Receiving the News of the Norman Invasion of
England.**

The feudal system was set up in England. All land belonged to the king. It was divided among the barons who came with him, and they in turn divided their shares among their men. The smallest division of land was called a knight's fee, because anyone holding this amount of land must furnish one knight to fight for the king. There were sixty thousand knights' fees in England. When the king needed an army, he called upon his barons to come with a number of soldiers according to the land they held. The barons called upon their men and an army was soon assembled.

Three times each year William called together all the men in England that held land of him, to make laws and advise him about the state of the kingdom. It is said: "He made such good peace in the land that a man might travel all over England with his bosom full of gold without molestation."

For a long time there were two nations, two languages, and two kinds of law in England. But just as the Northmen became Frenchmen in France, the Norman-French became Englishmen in England. It required nearly two hundred years to blend the two nations into one. But King John lost the province of Normandy, and from that time the Norman conquerors became more and more English.

The feudal system continued a long time in

England, but it was finally abolished, and every man became the owner of the land that he had once held of the king.

There were two bad things about this system that caused it to be set aside. One was that it made the barons too strong. Sometimes one baron would have at his command several hundred knights. With such a force he could defy the king. Many barons set up an independent rule of their own. Some became highwaymen and robbed merchants and plundered the people. Often a quarrel would arise between two barons and then they would carry on war until one was conquered.

All of this made the country unsafe to travel in or even to live in. The only way to be safe was to become the vassal of some powerful noble who made it a point of honor to stand by his men.

Every baron lived in a strong house built of stone which we call a feudal castle. This castle was a huge structure. It contained great courts and dining halls large enough to accommodate hundreds of men. There were stables for horses and storehouses for food and supplies of war. Outside was a deep moat, or ditch, filled with water. This made it possible for a baron to gather all his men within the castle and to remain there for a long time if he was besieged.

His men could gather on the high walls and towers and throw down stones and weapons upon



Knights Attacking a Feudal Castle.

the besiegers. The only way to take a castle was to batter a hole through the walls, or to build up high towers alongside of them. Then a bridge could be made from the tower to the wall of the castle. But with brave defenders inside, the baron could usually bid defiance to any foe.

The feudal system was a bad thing for the king, the people, the merchants, and for all the weak and unprotected. It made the king too weak to protect his people. It made the people the slaves of the nobles. The man who was not protected by some lord might be killed as an outlaw. The merchants had to travel in large companies with armed men to protect them.

After the death of Charlemagne and the division of his empire, there were no more strong and able kings to keep the nobles in order. The result was that each noble built a strong castle and became partly independent. In this way the feudal system spread over Europe. After a time it came about that the people joined with the kings to put down the nobles.

A witty writer said that the king was the cat, the nobles were the rats, and the people were the mice. Both cats and rats eat mice, but there was only one cat while there were many rats. So it was prudent for the mice to help the cat to kill off the rats, even if the cat ate a few of them.

The merchants and mechanics lived mainly in

cities. Soon the cities grew strong and rich enough to purchase their independence of the noble in whose province they stood. The noble was always in need of money for his wars, and the city would furnish the money in return for the privilege of governing itself.

When gunpowder came into use the power of the nobles was soon broken down. A musket ball could pierce their armor and a cannon could batter down their castles. A few pieces of cannon, with the help of the people and the free cities, made the kings strong again; and in place of the feudal system, Europe became divided into monarchies ruled by powerful kings.

But now before we go further we must turn back and learn something about chivalry, the Crusades, and about the various countries of Europe during the Middle Ages.

KNIGHTHOOD AND CHIVALRY

WE can best learn the meaning of knighthood and chivalry by reading the deeds of famous knights, like The Cid, Roland, Bayard, Richard the Lion-hearted, and the Black Prince. We still speak of chivalrous deeds, and knightly courtesy although knights and chivalry have long since passed away.

The true knight was pious and charitable as well as brave. Then he felt that God would aid him. He could say like Sir Galahad, one of King Arthur's knights:

“My good blade carves the casques of men,
My tough lance thrusteth sure ;
My strength is as the strength of ten
Because my heart is pure.”

That was a true knightly act of Sir Philip Sidney: when dying on the battlefield, a cup of water was brought to him. But seeing a fellow-soldier near him suffering from many wounds, he said to him, “Take it, thy necessity is greater than mine.”

Knighthood and chivalry grew out of feudalism, or the feudal system. Since war was the chief business in those days, it was necessary to have trained soldiers. The labor was all done by serfs

and slaves. The nobility scorned to follow any occupation except that of arms.

The training of a knight began at the age of seven years. The boys of noble birth were placed in the care of some noble lord. They grew up at his castle, and were trained in the rules of courtesy and war, and in the exercises and duties of a knight.

The boy was called a page until the age of fourteen. The duties of a page were to carry messages, to wait upon the ladies, and to learn the rules of feudal service.

At the age of fourteen the page became a squire. Then he learned to manage a horse. He attended his lord on the battlefield, carried his weapons, and aided him if he was wounded. If he had proved a brave and faithful squire, he might, at the age of twenty-one, be made a knight. He must take a vow to defend religion, to protect ladies and all people in distress, and to be a faithful member of the chivalry, as the whole body of knights was called.

Then he received his weapons, his golden spurs were buckled on, and the lord, striking him on the shoulder with the flat of his sword, said: "In the name of God, of St. Michael, and of St. George, I dub thee knight; be brave, bold, and loyal."

It often happened that a squire would be made a knight on the field of battle for some daring act.

The young knight was ambitious to make himself famous by doing some brave deed. When the Crusades began, he would go to fight the infidels, as the Saracens were called. If he heard of some lady in distress he would become her champion and



The Tournament.

fight in single combat with the man who had injured her.

Often a king or some rich lord would hold a tournament. This was a favorite amusement in the days of chivalry. It was in the tournament that the knight hoped to win a name for himself.

A tournament was held in a large field that had been leveled and inclosed. This was called the lists.

Around the lists seats were built for the nobles and ladies who thronged to see the sports.

One kind of combat was a mock battle between two companies of knights, perhaps fifty or more on a side. The knights arranged themselves at each end of the lists armed with blunted weapons and shields. Horses as well as men were dressed in armor.

At the blast of a trumpet the heralds shouted,
“Let them go!”

Then the two companies rode at full speed toward each other and met in the center with a terrible shock.

The shattering trumpet shrilleth high,
The hard brands shiver on the steel,
The splintered spear shafts crack and fly,
The horse and rider reel.
They reel, they roll in clanging lists,
And when the tide of combat stands,
Perfume and flowers fall in showers
That lightly rain from ladies' hands.

The combat lasted until all the knights on one side were unhorsed. The victors received prizes from the hands of the lady elected to preside over the tournament. She was called the Queen of Love and Beauty, and every knight was eager to win her favor.

It was a common thing for knights to be killed

or wounded in the tournament, and often instead of sport it became a bloody battle in which many lives were lost.

Any knight who wished to fight in single combat might hang up his shield in the lists. Whoever touched the shield with his lance would meet the challenger in the lists. The victor might meet another knight and so on. The final victor was proclaimed as the champion of the tournament.

During the Crusades and other wars against the Mohammedans, the knights had plenty of enemies to fight. In Spain where the Moslem had control for nearly eight hundred years, many wars were waged. The greatest of Spanish knights was Rod-ri'-go the Cam-pe-a-dor', or Champion. The Saracens called him the Cid, a word meaning Lord. It would take a long time to tell all of his adventures.

A company of young knights were once riding along when they saw a poor leper by the roadside. One of the company took the leper on his horse and carried him to the inn and gave him supper and a bed for the night. At midnight the leper arose, breathed upon the young knight, and vanished. The knight awoke and searched for the leper in vain. Then a man in shining garments appeared to him and said, "Rodrigo, I am St. Lazarus, the leper whom you befriended. For this and because I have breathed upon thee, thou shalt



A Tilt in the Lists.

win renown, and whatever thou doest shall bring thee fame and honor."

The Cid once fought as champion for his king, Fernando of Castile, and won the combat against the bravest knight of Spain. This gave him a great name.

The king once became angry with the Cid and banished him from his kingdom. As Rodrigo needed money he sent two chests of sand to some money lenders and told them they contained valuable jewels. He wished to borrow a sum of money on them, but it must be agreed that the chests should not be opened for a year. He received the loan and equipped three hundred knights to fight the Moors. He took some of their cities and terrified them by his marvelous deeds.

Afterwards the king allowed him to return home. Together they took the Moorish town of Va-len'-cia and the Cid became its ruler. A Moorish army, sent to retake the place, was defeated with terrible loss.

The Cid won his greatest victory after his death. A Spanish tale says that St. Peter in a vision told him that this would happen. So his body was embalmed and clad in complete armor. It was then placed upon Bab-i-e'-ca, his war horse, and a guard of a thousand knights led the steed out of the gates of Valencia. A Moorish king lay encamped with a great army before the city. Sud-

denly it seemed to them that a great host of warriors in snowy garments were coming against them. The Moors fled in terror to the sea, and in their haste to reach the ships in which they had come, twenty thousand of them were drowned.

Some famous tales of knightly adventure are those of King Arthur and the knights of the Round Table. Arthur was the British king of whom we have read, who fought bravely against the Saxons that invaded his country. With twelve of his bravest knights he was accustomed to sit at a round table and plan out expeditions against the heathen. Sir Galahad was the purest and the best of these knights. He set out in search of the Holy Grail. This was the cup of which Christ drank at the last supper with His disciples. It was said to have been brought to England, but it had disappeared on account of the sin of the keeper who had charge of it.

Many knights spent their lives in searching for it. But if anyone approached it who was not pure in thought, word, and deed it disappeared. Sir Galahad succeeded in finding it.

In the fifteenth century knighthood and chivalry came to an end. The change in the method of fighting helped to bring this about. Then so many silly tales were told of the adventures of knights, about their fighting with giants, wizards, dragons, and goblins, that it all became ridiculous.

A Spaniard named Cer-van'-tes wrote a humorous tale of Don Quixote, a knight who became crazy from reading books on chivalry. He went out in search of adventures and fought with windmills thinking them to be giants. He thought the village inn a noble castle, and said that his ladylove, Dul-cin'-e-a, was somewhere kept in prison by a wicked baron.

Knights came to be regarded as we regard the boy who runs away from home to fight Indians. We may say that Cervantes's story helped to laugh the knight and his deeds out of existence.

But the knight did much to make life better during the rough times of the Middle Ages. He helped to save the oppressed and to give justice to the weak. So let us say of him:

His bones are dust,
His good sword rust,
His soul is with the saints we trust.

THE CRUSADES

WE have read how the followers of Mohammed overran all Western Asia and compelled the inhabitants to accept their religion. Jerusalem, Nazareth, Bethlehem, and all the places associated with the life of Christ fell into their hands.

Among the early Christians it was thought to be a very pious act to make a pilgrimage, or journey, to some sacred place. The tomb of some saint, like that of St. Thomas at Canterbury in England, might be the place. But a visit to the birthplace of the Saviour at Bethlehem or to His tomb at Jerusalem, was thought to bring upon the pilgrims the choicest blessing of heaven.

The Saracen caliphs at Bagdad ruled over Palestine and the holy places. Haroun-al-Raschid was one of these caliphs. They were usually intelligent and liberal men, and were willing that the Christian pilgrims from Europe should be allowed to visit Palestine. They even encouraged such pilgrims and treated them courteously for the pilgrims brought considerable money into the country.

But in the wars of the caliphs, a Tartar tribe living near the Caspian Sea was converted to the faith. These were the Turks. They soon became stronger than the caliphs, and took away almost all their possessions. The Turks were ignorant

and barbarous. They called the Christian pilgrims dogs and unbelievers, and seized and plundered them. They even tortured, insulted, and killed many. The holy church at Jerusalem was made into a stable and the other holy places were treated with like contempt.

When stories of these insults were brought back to Europe, it made the Christians very angry. The Pope and the priests began to urge the kings and nobles to take revenge upon the infidel Turks.

You may imagine how the Christian knight was affected by this oppression. He had taken a vow to aid the persecuted and the helpless, and to be a champion in the cause of religion. What could please his chivalrous nature more than to go to the Holy Land to fight the heathen and protect the pilgrims?

The father of the first Crusade, or War of the Cross, was Peter the Hermit, a monk of Am'-i-ens, France. A council of the church was held at Clermont in France to consider what should be done. Pope Urban made a speech to a great throng of people telling them of the wrongs suffered at the hands of the Turks.

"When Christ calls you to defend Him," cried the Pope, "let nothing keep you at home. Whoever shall leave his house, his father, or his mother, his wife, or his children in the name of Christ, shall

be rewarded a hundredfold, and shall have eternal life."

The vast assembly rose up in their enthusiasm and shouted: "It is the will of God! It is the will of God!" Those who were willing to join in a war against the Turks placed crosses upon the breast or shoulder.

Peter was at the council and immediately afterwards he set out on a journey through Europe preaching with great earnestness to enormous crowds of people. Everywhere he was welcomed, and thousands of men in every land took the cross. Finally a day was set when the expedition should start for Constantinople. From that place they were to cross into Asia Minor, and march through Syria to Jerusalem.

Peter himself led an advanced guard of eighty thousand men, women, and children through Europe. But they had made no arrangement for food or shelter. On the way through Hungary they compelled the people to feed them. The Hungarians attacked and killed many of them. Hunger and cold killed more. Not more than seven thousand crossed the Bosphorus into Asia, and these were cut to pieces by a Turkish army.

In the meantime the main army of the crusaders gathered. It was a splendid body of well-disciplined soldiers. There were a hundred thousand mail-clad knights and six hundred thousand



Peter the Hermit Preaching the First Crusade.

footmen, commanded by Godfrey, the Duke of Lor'-raine', and Tan'-cred of Sicily, two of the noblest knights in Europe.

The different bodies of troops met at the Bosporus. The capital city of the Turks, Ni-cæ'-a, was taken. The crusaders then took up the march to An'-ti-och, a distance of two hundred miles. Disease, starvation, and the enemy killed nearly half of them before they reached that city. It was seven months before the stronghold fell into their hands. Then they pushed on to Jerusalem.

At last they came in sight of the Holy City. All their strife and toils were forgotten in their enthusiasm. They kissed the ground and marched bareheaded and barefooted, in the manner of pious pilgrims.

A month was spent in building machines to scale the walls. A first assault was unsuccessful. But at the second the crusaders burst in the city. For seven days there was a fearful slaughter of Moslem and Jews, and it only ceased when there was no one left to kill.

Jerusalem was now made into a Christian kingdom with Godfrey at the head of it. He would not be called king but took the title, Defender of the Holy Sepulcher. This was the end of the first Crusade. It had lasted three years (1096-99). The crusaders now returned to Europe leaving a few hundred knights to guard the holy places.



Crusaders at the Capture of Jerusalem.

A second crusade was provoked in 1147 by the capture of E-des'-sa, a city belonging to the new kingdom of Jerusalem. The Turks slaughtered the whole population as the Christians had done at Jerusalem. The king of France, Louis VII, and Conrad III, Emperor of Germany, took part, but nothing was accomplished.

About this time three associations of knights were formed to fight the Saracens and to defend the Holy Land. The most important was the Templars, or Knights of the Temple. They were so called because one of their buildings stood where Solomon's Temple had been. A second order was the Hos'-pi-tal-ers, or Knights of St. John. During the third Crusade the Society of Teutonic Knights was established. Rivalry among these orders soon brought about great military skill. Many noble knights joined these orders which became rich and powerful.

Just forty years after the second Crusade, the city of Jerusalem was taken by Sal'-a-din, the Mohammedan ruler of Egypt. But Saladin showed a nobler nature than the Christians or Turks. There was no slaughter of prisoners or of defenseless women and children.

Three great sovereigns now set out, each with an army, to recover the Holy City; Richard, King of England, Philip Augustus of France, and the distinguished German emperor, Frederick Bar-

ba-ros'-sa. The emperor was drowned while crossing a swollen stream in Asia Minor and his son,



Death of the Emperor Frederick Barbarossa.

Frederick II, also lost his life in this, the third Crusade. The chief event was the siege of A'-cre, a city on the coast which blocked the way to Jeru-

salem. The French and the English armies went in ships from Marseilles to Palestine.

It took a long time to capture the place. It is said that six hundred thousand men were gathered about its walls. Saladin made strong efforts to drive the besiegers off, but he failed, and the city surrendered in 1191. But the hot climate and lack of food killed multitudes. Richard was taken sick of a fever.

It is a proof of the noble nature of Saladin that when he heard of Richard's sickness, he sent the choicest food for his table and snow brought from the mountains. Once when Richard's war horse was killed, he sent a fine Arabian charger to take its place.

Philip and Richard could not agree, and the French king led his army home. Richard remained two years after the fall of Acre trying in vain to take Jerusalem. But his troops were so thinned by disease and battle that they were scarcely equal in number to the Moslem garrison in the Holy City, and Saladin with an enormous army was hovering near. So he made a truce with Saladin. It was agreed that the Christians should go untroubled to the holy places, and that a strip of coast from Tyre to Joppa should be held by Richard.

When Richard was returning home he was made a prisoner by the German emperor, Henry

IV. A large amount of money had to be collected in England to ransom him. It was the custom of the times to allow noble prisoners to be freed on paying a ransom. Richard returned to England, but soon departed for France where Philip had seized some of his land. He defeated Philip but was killed soon afterwards while besieging a rebellious vassal. An arrow shot from the battlement of the castle wounded him. He took the castle and the archer who shot the arrow was brought before him.

"What harm have I done you that you have killed me?" asked Richard.

"You slew with your own hand my father and brothers," replied the archer.

"I forgive you my death," said the king, and he ordered him to be set free. After a few days of great suffering the lion-hearted king died.

Richard was the ideal knight of the English chivalry. He was generous and brave. Yet he was greedy of money and often treated the common people with great cruelty. It was a great defect in the knight of the days of chivalry that true courtesy and kindness were only shown to those of noble birth, but those of humble birth were treated with contempt and cruelty.

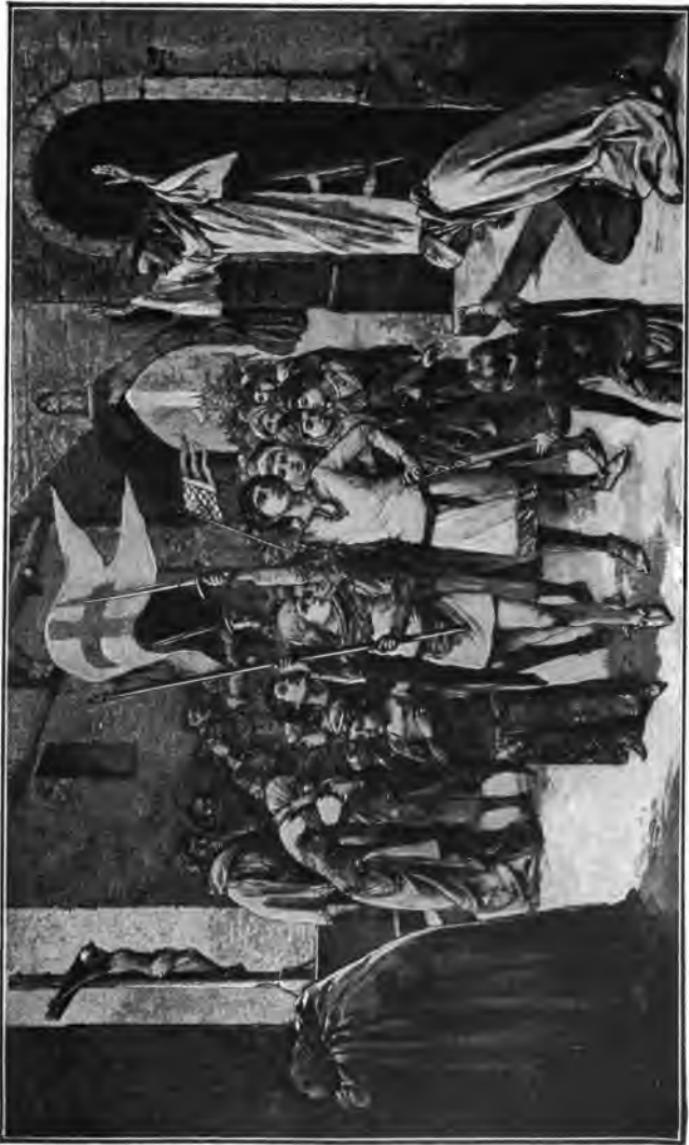
There were in all eight crusades, but the remaining five are of little importance. They closed in 1291, having lasted almost two hundred years.

In that year the last Christian was driven out of Palestine and the Mohammedans have held the land to this day.

One more crusade deserves mention. This was the Children's Crusade. A French lad named Stephen, only twelve years old, believed that the Saviour had directed him to save the Holy Sepulcher, or tomb of Christ, from the Moslem. Great excitement arose. Passages in the Bible such as, "A little child shall lead them," made grown-up people think that Stephen might be right. Twenty thousand French children gathered at Marseilles. Part of them sailed for Palestine, but were sold as slaves by those who were guiding them. Several thousand more sailed from the eastern coast of Italy and they were never heard of again.

Though the Crusades did not keep Jerusalem out of the hands of the Moslem, they had some good results. They helped to take away power from the feudal nobles who had oppressed the people. Thousands of the nobles died in war. Many more got into so much debt that they could not afford to keep knights about them. When a noble died and had no heirs, his estates went to the king. In this way the kings became strong enough to control the rest of the nobles.

The Crusades also led to commerce between Europe and the East. The Italian cities, Venice and Genoa, became rich in supplying the needs of



The Children's Crusade.

the crusading armies, and they kept up the trade that they had begun. Soon the products of India, China, Persia, and Arabia, were brought to Venice and Genoa. From these cities merchants sold them all over Europe.

THE BEGINNING OF NEW NATIONS

ENGLAND

THE nobles were much less in number after the Crusades. But those that were left became more powerful and the fights between them and the kings in the different countries of Europe still went on.

When Richard the Lion-hearted died, his brother John, a very wicked man, became king. It would take a long time to tell all the bad things he did, but here is one of them.

The rightful heir to the throne was Arthur, the son of John's older brother, Geoffrey. John took Arthur prisoner and shut him up in a castle in Rouen. He ordered the jailer to put out the boy's eyes, but Arthur begged so pitifully that the jailer did not have the heart to do it.

Then John came one night accompanied by his squire, and the two men took Arthur out on the Seine in a boat where they killed him and sunk his body in the river. Whether this is true or not, it is certain that Arthur was never seen again after he left the castle with his uncle.

The French king fought against John and took Normandy away from him. When John summoned his barons to go with him to France to win

the lost province back, they refused to go. Then he began to take away their property and to abuse their families. Some of them were secretly murdered as Arthur had been. No man's life was safe in England while John was king.

At last the barons made war on the king and compelled him to sign a paper called the Great Charter. By doing this he agreed not to take any more money from the people without the consent of the great council composed of the nobles and the bishops of England. He also promised that no man should be unlawfully imprisoned or put to death.

The Great Charter contained many other things that took away the power of the king, and made the life and property of the people safer.

In the reign of John's son, Henry III, Simon de Montfort, the leader of the barons, called together the representatives of the people. These with the nobles and bishops made up the English Parliament, the body which still governs England.

Thus in England the barons and the people joined together to take away power from a wicked king and give it to the people.

For the next two hundred and fifty years the nobles remained very powerful in England; but they did not try to rule independently of the king as in France and Germany. In the middle of the fifteenth century a civil war, called the "Wars of



King John Signing the Great Charter.

the Roses," broke out in England between the rival houses of York and Lancaster. Both these families claimed the throne. So many of the nobles were killed in this war that they never became powerful again.

King Henry VII would not allow them to keep any armed men in their castles. The kings of England then became so strong that they ruled the country without consulting the people very much about it.

After a time one of the kings, Charles I, became so tyrannical that the people rebelled against him and put him to death. England then became a republic for a time. Charles II, the son of Charles I, was restored to the throne, but from that time the people gained more and more power.

FRANCE

When the empire of Charlemagne was divided in 841, his grandson, Charles, became king of the western Franks. He gave the county of Paris to a brave soldier, Robert the Strong. Just as the descendants of Clovis became worthless and were set aside by Pepin, so Pepin's descendants became weak, and at last died out altogether.

Then the counts of Frankland chose Hugh Capet, the great-grandson of Robert the Strong, to be king. Hugh's domain had become known as

the Duchy of France. He was therefore the first King of France.

The French counts and dukes were just as strong as the king, and considered themselves his equal. A large part of the history of France for four centuries is taken up with wars between the king and his vassals. Louis XI at last subdued the last of them and made himself supreme. France became a strong monarchy. The common people in France had little power. They were mostly serfs or slaves, and they did not gain entire freedom from their lords until the outbreak of the French Revolution.

GERMANY AND ITALY

The story of the feudal lords and the king in Germany is quite different from that of France or England. The country became divided into five duchies, Sax'-o-ny, Fran-co'-ni-a, Swa'-bi-a, Ba-va'-ri-a, and Lor-raine'. These great dukes with the bishops elected the German emperor.

In 1356 four princes and three archbishops obtained the right to choose the emperor of Germany. These were called the seven electors, and Germany and Italy together were known as the Holy Roman Empire.

In 911 the family of Charlemagne had died out. The last king of his house was known as

Louis the Child. At his death the nobles met and chose Conrad, of Franconia, king. At this time a tribe of fierce Tartar warriors called Magyars (Ma-jarz') invaded Germany, and a strong king was needed to defend the country. Conrad lived only a few years. On his deathbed he called his brother to him and gave him the crown and jewels.

"Take these to Henry of Saxony," he said. "He is the only one strong enough to defend the country."

The princes met at Aachen and elected Henry. The messengers sent to inform him of his election found him hunting birds. On this account he became known as Henry the Fowler.

Henry proved to be a vigorous ruler. First he compelled the Duke of Lorraine, who had set up an independent kingdom, to obey his authority. Soon the Magyars began to pour into the country. Henry beat them in one battle, but seeing that his soldiers were not fit for war, he made a truce with the barbarians for nine years agreeing to pay them every year a large sum of gold.

Then Henry set to work to train his army. He built forts along the border and stocked them with food and supplies. Before the truce was up he was ready to meet the enemy again.

In the tenth year the Magyar king sent to demand the tribute again.



Henry the Fowler Chosen Emperor of Germany.

"No," said Henry, "not a piece of gold will I give you."

There was a hard struggle, but at Mer'-seburg, in 933, Henry took the camp of the Magyars and got back a large amount of money that they had taken from him. The Magyars then settled along the lower Danube and called their kingdom Hungary, and there they are to-day. They are the only people in Europe except the Turks who do not belong to the white race.

Henry's son, Otto I, was a greater conqueror than his father. Three of the great dukes rebelled against him and he took away their lands and gave them to members of his own family. The Hungarians attacked him, but he defeated them at Augsburg with the loss of one hundred thousand men and they never invaded his empire again.

Italy had been without a good ruler for a long time, and great disorder prevailed. The Italian king tried to compel a beautiful young woman, Adelheid, the widow of a former king, to marry his son. Adelheid ran away and shut herself up in a castle. Then she sent to Otto for help. Like a brave knight Otto went to her assistance. He released her from the castle and married her himself, but not against her will. In the stories the beautiful lady always marries the knight that rescues her.

Otto then turned his arms against the wicked king and drove him out of Italy. Then he joined Italy with Germany and was crowned emperor by the Pope. This was the beginning of the Holy Roman Empire.

It was in the reign of Otto that the wicked Archbishop of Mentz lived about whom the story of the mouse tower is told. He had a strong castle along the Rhine and he had built a strong square tower on an island in the river as a safe retreat in case an enemy attacked him.

The story goes that in a season of famine, the archbishop locked up a multitude of women and children in one of his barns and then set it on fire.

“There,” he said as he returned to the castle, “I have burned a lot of these wretched mice who eat up the corn.”

No sooner had he spoken than a servant looking out of the window cried out that thousands of mice were coming toward the castle. The terrified bishop at once ran to his strong tower and shut every door and window. But alas for him! This is what the mice did:

“In at the windows and in at the door,
And through the wall by thousands they pour.
And down through the ceiling and up through the floor,
From within and without, from above and below;
And all at once at the bishop they go.

“They have whetted their teeth against the stones,
And now they pick the bishop’s bones,
They gnawed the flesh from every limb ;
For they were sent to do judgment on him.”

In the reign of Otto III, the grandson of Otto I, a dreadful fright came upon the people. It was thought by most people that the world would be burned up in the year 1000. Toward the end of that year the people gathered for prayer in the churches and thousands went on pilgrimages to Rome and other holy places. But the fateful year passed and nothing happened.

The nobles seem to have grown more wicked than ever after this. They built higher and stronger castles, especially on lofty cliffs overlooking the Rhine where many of them still stand. They made war upon each other and robbed the churches and travelers.

One noted robber baron was named Fal’-kenstein. He stole the silver bell from a near-by church. A priest went to him to demand the return of it.

“ You want your bell, do you ? ” said the baron, “ well, you shall have it and keep it forever.” He then tied the bell about the bishop’s neck, flung him into a well, and filled it in with stones. Soon Falkenstein fell sick. One night the silver bell was heard tolling out of the depths of the earth. The

robber heard it with horror. He felt his blood grow cold and he shook like a leaf. At the twelfth stroke of the bell he died. It is said that every year when the day of the baron's death comes around, one may hear the tolling of the bell—a warning to the wicked.

Henry IV, of the Franconian house, was one of the *great* emperors. He is noted for his quarrel with the Pope about the appointment of bishops. A bad custom had grown up of selling these church offices to unworthy men. Gregory VII, who was the greatest of the Popes, determined to put a stop to it. He forbade princes to appoint any more bishops. As Henry went on appointing them, Gregory put him out of the church by excommunication and declared his throne vacant.

As the people and nobles took the side of the Pope, Henry was obliged to come bareheaded and barefooted to Ca-nos'-sa and ask the pardon of the Pope. It was finally settled that the king might select the bishops, but that they must be approved by the Pope. The king gave to the new bishop a scepter as a sign of earthly power. The Pope then gave a ring and staff. The ring meant union with the church, and the staff the care over the people.

The greatest of all the old German emperors was Frederick I of the house of Ho'-hen-stau-fen. He is known as Frederick Barbarossa, or Red-beard. One of the best of his acts was to stop the

wars and plunderings of the barons. He compelled all the princes to obey him, and made the kings of Poland and Bohemia his vassals.

But Frederick with all his power could not conquer the Italian cities. These cities were founded by the Lombard nation whom Narses had brought into Italy. Milan was the leading one. They had grown rich by trade, and were determined to govern themselves. They drove out the counts and bishops who had ruled them. When Frederick came into Italy with his army, they joined in a league against him.

The king captured and burned Milan, but in the end he was defeated and the cities became free and independent.

Frederick's death during the third Crusade has been mentioned. He was the best loved of all the emperors, and the people mourned for him many years. A legend grew up among the peasants that the hero was not dead, but asleep in a cavern among the mountains. In after years, when the empire fell into disorder and weakness, the people sighed for the return of the times of Barbarossa.

Imperial Barbarossa ! chief of the German lords !
In subterranean chamber, a charmèd slumber guards.

Grim death hath found his master, for still the Emperor lives ;
In his deep castle hidden, the time to sleep he gives.

The Empire's former glory, her great renown of yore
That vanished with the Kaiser, he will in time restore.

Of ivory the arm chair that forms the Kaiser's bed,
Of marble white the table whereon he rests his head.

His red beard—never whitened—hath yet the fire's glow—
Straight through the slab of marble, down to his feet doth
grow.



Barbarossa Asleep in the Enchanted Cave.

As in a dream he noddeth, half open blinks his eye—
A long space after summons the dwarf that standeth by:

“ Go forth before the castle,” as if in sleep he said,
“ And see if yet the ravens are circling overhead.

“ And if the ancient ravens yet fly about the hill,
A hundred years of slumber holds me enchanted still.”

But Barbarossa did not come forth and no emperor as great as he appeared. Robber barons again robbed the travelers, the merchants, and each other. Princes and counts made petty wars, and Germany for centuries had no good government.

In Spain the petty states were slowly united into two leading kingdoms, Castile and Aragon. In the time of Ferdinand and Isabella, the sovereigns who sent out Columbus, these two kingdoms were joined by the marriage of the king and queen.

THE HUNDRED YEARS' WAR

THE longest war of which history gives us any account was fought by France and England.

This war was begun in 1327 by King Edward III. Edward claimed that the crown of France belonged to him. His mother was the daughter of the last French king, while Philip, who was chosen to succeed, was only a cousin.

But there was an old law of the Salian Franks called the Salic law, which said that no woman could rule over the Franks. The French said that since Edward's mother could not have been queen, she could not leave the throne to her son.

Another reason for the war was the loss of the French provinces by King John. England at one time owned about half of France. The French were determined to own the land themselves and to rule it. England still owned a part of the western coast of France around Bordeaux, and would not allow the French to conquer the cities of Ghent and Bru'-ges in Flanders. These cities bought English wool, and if France got them, this profitable trade would be lost.

There were three periods to this war. The hero of the first two periods was Edward the Black Prince. Joan, or Jeanne, of Arc, the French peasant girl, was the heroine of the last period.

Above a grave in the Canterbury cathedral hangs a rusty suit of iron armor once worn by the Black Prince. It was the color of this armor that gave him his name. England is very proud of him because he won two battles as famous as any ever won by English soldiers.

The war began with a terrible defeat of the French fleet. Thirty thousand Frenchmen were slain or drowned. No one wanted to take the news to Philip. In those times the king kept at court a clown, or jester, to make sport for him. One day the court jester said:

“What cowards these English are!”

“Why, fool?” asked the king.

“Because they did not have the courage to jump overboard as our French did,” replied the jester.

A few years after this Edward landed an army in Normandy. From Normandy they began a march eastward to join their allies in Flanders, for the Flemish people were on the side of England. At Crécy the French overtook them with an army three times the size of Edward's.

The French were mostly mail-clad knights on horseback, armed with a long lance and a sword. The English army was mainly footmen who used the long bow. They were very expert in the use of this weapon, and the steel-pointed arrows would go right through the knight's armor at close range.

The French knights came riding furiously against the English, but the archers sent such a flight of arrows that thousands of the knights were shot down before they could get close enough to use their lances.

King Edward had put the prince in command of the front line. He was then only sixteen years of age and had not yet become a knight. The king said he would "give the boy a chance to win his spurs." And the prince won them nobly. As the French retreated before the archers, he charged them with his knights and took thousands of prisoners.

The war was interrupted by the black death, a dreadful disease that swept over Europe killing more than half the population. In Germany the Jews were accused of bringing on the plague by poisoning the wells, and on this ridiculous charge thousands of them were killed.

Ten years afterwards the Black Prince led another invasion of France. He set out from Bordeaux and led his men on a plundering expedition through central France. Suddenly he found himself cut off at Poitiers by the French king, John, with sixty thousand men, while he had only eight thousand. For a moment it seemed that the whole army was lost. The French king sent word that if the prince and a hundred knights would surrender, he would let the rest of the army go. But Edward



Edward, the Black Prince, at the Battle of Crécy.

The blind King of Bohemia lies wounded at his feet. The prince holds the king's helmet with the three white feathers which distinguished him in battle.

refused to give up a single man and prepared for battle.

He arranged his archers on both sides of a narrow road along which the French must come. On both sides of the road were hedges which concealed the archers.

The French knights came charging down the road as they did at Crécy and the English shot them down like so many pigeons. The French lost half their army, and King John and hundreds of his knights were captured and carried off to England.

The two countries now made peace, but in a few years war began again, and the Black Prince went through France plundering the poor peasants, cutting down their vines and wheat and burning their cottages. Once he besieged the town of Limoges. The people held out bravely against him. The town had once belonged to the English and the Prince determined to have it back. After much toil he broke through the walls. He then ordered the whole people to be killed, women and children as well as men. He spared three knights whom he admired for fighting so bravely, but the common soldiers were all murdered, no matter how bravely they had fought.

The prince could be kind and courteous to kings and knights, but those of low estate he treated with contempt and cruelty.

Soon after this the prince returned to England. Though only forty-six years of age, his many wars had broken down his health, and he died in 1376, one year before his great father, Edward III. His massacre of the people of Limoges is the one great blot upon his name; but in those days the common people were thought no better than cattle and it was held no great crime to slaughter a few thousands of them.

Sixty years after the great victory of the Black Prince at Poitiers, the warlike English king Henry V invaded France again. He won the battle of Agincourt where eight thousand Englishmen beat sixty thousand Frenchmen as in the times of Edward IV. Henry captured Paris, drove out the French king, and had himself crowned King of France. Soon after this he died and his son, a baby, became King Henry VI.

The English generals went on subduing France, taking town after town. At last they surrounded Orleans, a great city south of Paris. If that city should fall, the French king would have to leave his country to the English.

At this terrible time help came to the French king in a way that no one had dreamed of. In Lorraine, in eastern France lived a little peasant girl called Jeanne d'Arc. She was a simple, pious girl, but she had never been to school, and I suppose could not even read. As the English went on de-

Charge of the French Knights at Agincourt.



stroying the fair French towns and villages, many a tale of cruelty and distress came to the ears of Jeanne. At last she fancied she heard the voices of angels saying to her:

"Go forth, Jeanne, and save France. Lead the French prince to Rheims and do not rest till he is crowned king and anointed with the holy oil." She had heard, too, an old prophecy that said, "France in the time of her greatest distress shall be saved by a maiden."

Then she told her mother that she must go to the king and help him. Her mother and her friends tried to hinder her, but at last a good French knight who heard her tale took her to the king.

"My name is Jeanne," she said, "and God has sent me to deliver Orleans from the English and to save France. He has told me that I shall lead you to be anointed and crowned in the holy city of Rheims."

Charles, the prince, had lost all hope of ever being able to drive out the English and he let her have her way.

The soldiers of France had lost hope too, but when it was noised abroad that a virgin had been sent from heaven to lead them against their enemies, their courage rose again.

Jeanne was given a suit of armor and placed upon a white horse.



Jeanne d'Arc Wounded.

At the head of the French army, she led them against the English who were gathered about Orleans. At her bidding they burst through the ranks of the enemy and entered the town in triumph. Never was such rejoicing heard in France. Thousands, who left the army in despair, now took up arms again and they drove the English northward.

She now urged the dauphin, as the French heir to the throne was called, to go to Rheims to be crowned, but Charles would not go yet. Finally when Jeanne took the strong city of Troyes, Charles marched to Rheims where French kings always received their crowns. The people who had joined the English, when they heard of the coming of the heavenly maid, hastened to drive them out and to promise to be faithful to the French king.

In July, 1429, Jeanne and a large company of priests escorted Charles into the great cathedral where he was crowned King of France.

The maid now wished to return to her home. She had done all that the heavenly voices had told her to do. But the king would not consent. He thought that he could not win battles without her.

By and by she began to be less successful and lost several battles. The voices did not speak to her as clearly as before. The French began to lose faith in her and the English ceased to fear her. She told the king her work was done and that she could do no more. Once she failed in an attack



Death of Jeanne d'Arc.

on the city of Paris which was still held by the English. Then she took off her suit of white armor and hung it up in a church, before the shrine of St. Denis, and resolved to go home. But the king persuaded her to remain.

At last she was taken prisoner, given to the English, and put in prison.

Then her friends deserted her, and those who had once thought her an angel sent from heaven, now began to think that she was a witch.

She was brought to trial before an English court and condemned to be burned alive!

She was fastened to a stake and the wood was piled about her. All the time she continued to pray, and the last word she uttered as the flame and smoke rose up, was the name of "Jesus." An English soldier who stood by, suddenly cried out, "We are lost, we have burned a saint!"

The soldier was right, the English cause was lost. They were driven out of France. The poor country girl helped France as much by her death as she had when alive. The people of France saw then how unjustly she had been treated, and how wicked it was to give her up to her enemies and the enemies of France. They rose against the hated English and did not rest until the last of them was driven out of their beloved country. The Hundred Years' War was over.

THE REVIVAL OF LEARNING

REVIVAL means a bringing to life again. When a country has schools and colleges, books, and works of art, and when the people are educated, we may say learning is found there.

The barbarian tribes that swarmed into Europe cared nothing for learning. The books of the Greeks and Romans were destroyed. There were no schools worthy the name. Here and there a wise king like Alfred the Great or Charlemagne, had established schools, but most kings cared only for war.

The knights and nobles despised learning. Study was for priests and not a fit occupation for a soldier. A few schools were kept up in the churches or in the convents where the monks lived; but these were only for the education of the priests.

We may say truly that learning had died out in Europe.

During the fifteenth century it was revived, or brought to life again in Italy.

Italy was less exposed to the attacks of the barbarians than the other European countries. The Lombard cities were the first to grow rich. Florence, Venice, Genoa, and Pavia, had many citizens who had grown wealthy by trade. When people

have money they can devote their time to writing books or to painting and sculpture.

The people of these rich Italian cities were the first people in Europe to give some attention to books.

The poet Petrarch was the first to begin to study the old Greek and Latin books. He loved to read the poems of Homer. He said that there were not more than ten men in Italy who could understand them.

Petrarch and other Italian scholars began to search through the old libraries of the churches and monasteries for rolls of parchment containing old writings. In neglected cellars among heaps of rubbish, and in strange nooks and out-of-the-way corners they found here and there a manuscript which was priceless.

These precious old rolls were unrolled and copies were made and placed in libraries. It was in the fifteenth century that Pope Nicholas V founded the great Vatican library at Rome. He collected five thousand volumes at a cost of \$250,000. This Pope kept several hundred clerks at work copying books, for you must remember that there were no printing presses at that time.

Constantinople was the only city that had not been taken by the invading tribes. Many valuable collections of books were kept there. Schools were kept up and many learned Greeks taught in them.



Statue of Gutenburg, the Inventor of the Printing Press.

In the thirteenth century the Turks began to attack this city. They crossed the Bosphorus and captured all the land about the city. The Turkish Sultan, Baj-a-zet', defeated an army of one hundred thousand French and German knights and swore that in a short time "he would stable his horse in St. Peter's Church at Rome."

But before Bajazet could carry out his plans, his own kingdom in Asia was invaded by Tam-er-lane', a descendant of the great Genghis Khan of whom we read in the story of China. His name was really Timour the Lame. He was so called because he was lame in one of his legs. But this name was changed into Tamerlane.

Tamerlane ruled in Turkestan. His capital was at Sam-ar-cand', where he lived in a fine palace of marble. He was chief of the Mongols, a tribe of Tartars. He had conquered all of Asia except India and Turkey, both of which he afterwards did conquer. He was more cruel than Attila, the "scourge of God." It is estimated that he burned and plundered fifty thousand towns and killed five millions of people. When he took Ispahan in Persia he slew seventy thousand. At Delhi in India, one hundred thousand prisoners were massacred. He took Bagdad, the old capital of Haroun-al-Raschid, and made a pyramid of ninety thousand heads at the gates of the city.

He now decided to subdue the whole world.

"There is only one God in heaven," said he, "and there should be only one king on earth." From Bagdad he marched west. Bajazet hurried away from Constantinople to meet him. They met at Angora in Asia Minor. The Turkish army was destroyed. Bajazet was made a prisoner. Timour put him in an iron cage and chained him to one of the bars. In this way he was carried from place to place for the amusement of the Mongol soldiers.

Tamerlane returned to his capital and gave several weeks to feasting. Then he called his armies together and set out to reconquer China which had just rebelled and had driven out her Mongol emperors. On the march he died. His empire fell to pieces at once, and the world breathed a little more freely when it heard that he was dead.

The people of Constantinople knew that sooner or later their city would be taken. They could hardly muster ten thousand soldiers while their enemy had several hundred thousand. Many Greeks began to leave the city for Italy. Teachers and scholars, who owned precious parchment rolls, took their treasures to Italy. They set up schools in the Italian cities, where they taught Greek and Latin.

They were made welcome. The Italians had become earnest students of these languages and they gave their wealth to these Greek teachers. Many hundreds and even thousands of these pre-

cious old books of Greece and Rome were thus saved. For in 1453 Mohammed II besieged Constantinople with two hundred thousand men and took it by storm. He took down the cross from



Mohammed II. Entering Constantinople.

the steeple of the cathedral of St. Sophia, and put up the crescent, the sign of the Mohammedan religion.

Since 1453 the Turks have continued to hold the city on the Bosphorus, that Constantine had thought the finest place in the whole world for a capital.

While the Italian clerks were slowly copying old manuscripts with pen and ink, a German, John Gutenberg, of Mainz, was inventing a quicker method of book-making. Long ages ago the Chinese had discovered a way of printing. Before Gutenberg's time this Chinese method was in use in Europe also.

A block of hard wood was made of the size of the page to be printed. On this block was carefully carved the words and sentences of that page. When this was done, the wood around the letters was cut away leaving the letters standing out in relief.

Ink was put on the block. It was then carefully pressed down on a sheet of paper, just as we use a rubber stamp to-day.

Gutenberg improved this method by cutting out each letter separately on a piece of wood or metal. When this movable type had been used to print one page, it could be taken out to set up another page. Thus the printing press was invented in 1438. About the same time also the art

of making paper from linen rags was discovered. These were two of the greatest inventions ever made by man.

A few years after this invention, printing presses were set up in Italy. The greatest printer of the age was Al'-dus Ma-nu'-ti-us of Venice.



John Gutenburg and the First Printing Press.

Gutenberg's first printed book was a Latin Bible made about 1450.

Aldus printed hundreds of books in Greek and Latin. His books were famous for their beauty and freedom from mistakes.

Scholars from England, France, and Germany

flocked to Italy to learn of the great teachers there. When they returned to their homes they carried with them copies of the books they had studied. For the teaching in the Italian schools consisted in reading and copying the old Greek and Latin manuscripts. First the teacher would read a passage. This was written down by the class. Then the teacher would explain the meaning of the passage copied; this was also written. When the course was finished, each pupil would have a complete copy of the book along with the explanations given by the teacher.

In a few years schools were established all over Europe for the study of Greek and Latin, or the New Learning, as it was called. Books on geography and travel were eagerly read, for men had begun to make voyages along the coasts of Africa and northern Europe.

In Germany and England, the study of Hebrew and Greek was begun and carefully followed out. Disputes about religion had begun, and many were displeased with the teachings of the old church. As the Bible was written in Greek and Hebrew these languages must be learned in order to read it.

The revival of learning in Italy was followed by a time when men became fearfully wicked. Much of this crime was due to bad government. There were over two hundred small states quarrel-

ing and fighting with one another. If a man had any enemies he got rid of them by murder or poison. Some of the cities were ruled by dukes. When a new duke began his government, he thought it necessary for his safety to kill off his enemies.

It was said by some that the new studies caused much of this wickedness. Many fell away from the church and came to hate and despise religion. This was also laid to the study of the pagan authors.

But the revival of learning had many good results, for it led men to search for new lands in new ways, and it made men freer and better in the end.

THE SEARCH FOR THE INDIES

WHEN Alexander the Great led his army into India he was surprised to find a rich and prosperous land. The people had much gold and jewels. They knew how to make fine cloth; they had books and were an intelligent and warlike race.

This was the first time that people from Europe had visited India. The Greek settlers in Asia began a trade with India which was kept up for many centuries. Even before Alexander's time it is probable that the Phœnician merchants carried on trade with the far Eastern countries by way of Babylonia.

When the Crusaders marched through Asia Minor, they were astonished at the wealth and splendor of the great cities. They were delighted with the perfumes and spices of Arabia. The skill of the Arabs in the making of steel weapons was greater than their own. The people of Asia could make beautifully dyed cloths. They also understood arithmetic, algebra, chemistry, and astronomy, and had translated many of the Greek books into their own language.

Through the Crusaders, the people of Europe became accustomed to the luxuries of Eastern countries. When these wars were over, the Italian cities, especially Venice and Genoa, began a trade

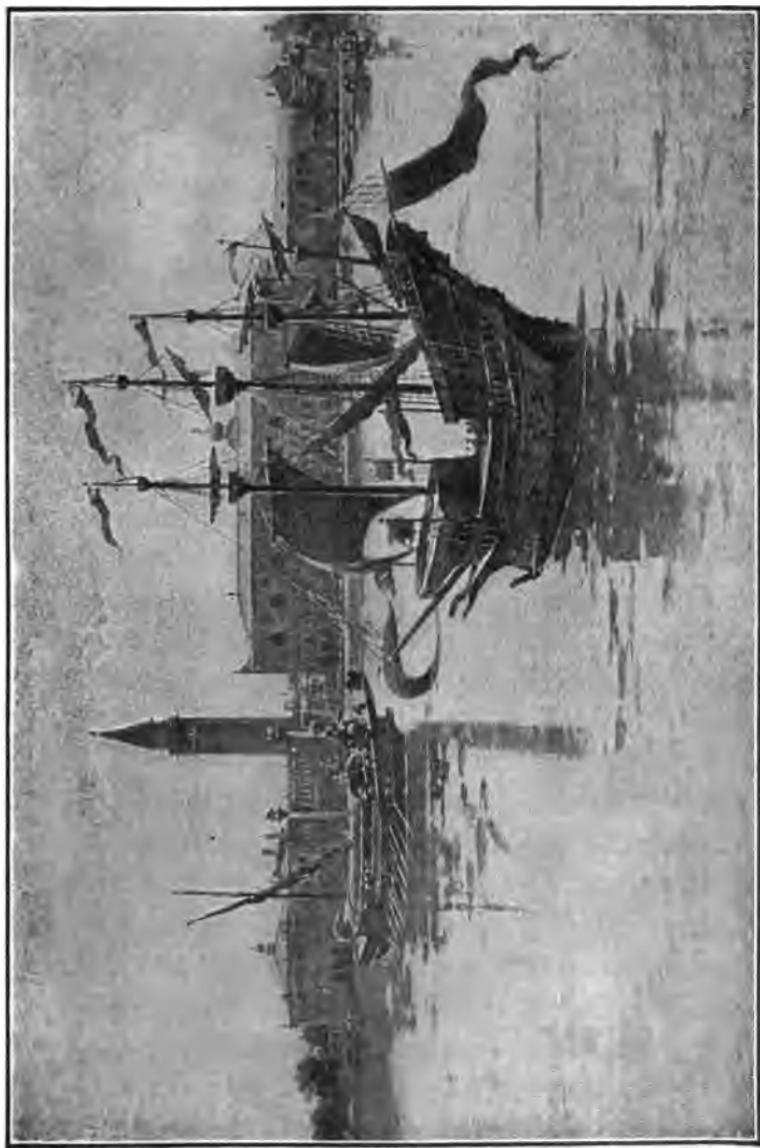
with Asia that made them the richest cities in the world. The goods brought to these cities were sold to kings and nobles through all Europe.

By and by travelers made their way to far-off Cathay, or China, and to the Spice Islands of the East Indies. The most noted of these travelers, Marco Polo, has already been mentioned as a visitor at the court of Kublai, the Tartar emperor of China.

Polo wrote an account of his travels. The tales he told of the splendid cities and rich palaces of marble, ivory, and gold, were not believed by his fellow-countrymen. He told of the island of Cipango in the ocean east of Cathay. He made a voyage among the Spice Islands, along the coast of India, and through the Persian Gulf, and everywhere he saw signs of luxury and wealth. At the close of his life some one asked him if he had not erred in his account of his travels. "Every word of it is true," said he.

The merchants of Genoa were friendly with the Greek emperors of Constantinople. They were allowed to send their ships into the Black Sea and to trade with the people in southern Russia. From this place they sent caravans overland to China, and brought back the rich silks of that country.

Venice traded in the eastern Mediterranean with Egypt and the coast of Asia. Here they met caravans which journeyed as far as the Tigris and



Italian Merchant Ships of the Time of Marco Polo.

Euphrates rivers and the Persian Gulf. There these caravans bought goods of other caravans that came from countries still farther east.

When the Turks took possession of Western Asia they would no longer allow the Christian merchants to trade in those parts, and after they took Constantinople they shut the vessels of Genoa out of the Black Sea. Their pirate ships swarmed in the eastern part of the Mediterranean Sea, and it was unsafe for a merchant vessel to venture into those parts, unless well armed.

The Turks sailed even out into the Atlantic and along the coasts of Europe and Africa, and many a battle was fought with them by sailors of Italy and Portugal.

Columbus tells of a sea fight which a vessel of Genoa had with a Turk off the Portuguese coast. The Genoese ship was sunk and the crew swam ashore, Columbus among them.

When the Eastern trade routes were thus cut off by the Turks, the Italian cities began to search for a new route to India by sea. In this work the Portuguese took the lead. Marco Polo had told of a great ocean on the east coast of India and China. If they could only find this ocean! But Africa was in the way. They must sail around it. It was not thought to be very far. But there were strange ideas about the ocean in those times. People thought that if one sailed out to the edge of the

ocean, the ship would fall off the earth, or else be destroyed by the terrible monsters that were thought to live there. They thought the earth to be flat, like a round pie dish, and that the ocean was a great stream flowing around the outer edge.

Then it was believed that as one approached the equator, the water became boiling hot, and of course no one could sail a ship on boiling water.

But Prince Henry of Portugal was not disturbed by these tales. He sent out ship after ship along the coast of Africa to look for a strait through it or a way around it. He also told his sailors to go ashore and look for gold. The sailors were easily frightened and soon turned back. When they reached Cape Non, they were met with such terrible storms that they did not think it possible to go farther.

When Prince Henry died in 1463, his sailors had gone as far as the gold coast. In 1471 they crossed the equator and were astonished *not* to find boiling water. At last in 1486, Batholomew Diaz reached the most southern point of Africa, which was named the Cape of Good Hope. For now they had "good hope" of reaching Polo's wonderful ocean and the Indies.

In 1498 four ships sailed under the command of Vasco da Gama, a young man, but one who was never frightened by anything. When he reached the Cape, the storms so alarmed his men that they

resolved to turn back. But Vasco locked them up and sailed on.

He passed the Natal coast on Christmas Day, which he named in honor of the birth of Christ. On he sailed up the eastern coast. At Mozambique he found a pilot who knew the way to India. Then they struck eastward across the Indian Ocean and arrived at last in the harbor of Calicut on the western coast of India. The road to the Indies was found at last.

Everywhere da Gama found the Moors in possession of the trade. A battle was fought with them at Calicut before they would allow the Portuguese to go ashore. In 1500 da Gama returned to Lisbon with his ships laden with the treasures of the East. The Portuguese now sailed frequently over da Gama's route to India. Their great generals, Al-me'-i-da and Al-bu-quer'-que, drove out the Mohammedans, and Portuguese settlements took their place along the African coast.

While the Portuguese were sailing east around Africa in search of the Indies, Columbus was hoping to find them by sailing west. When he read Polo's tale of a great ocean east of Asia, he said that this ocean was only the western side of the Atlantic Ocean, and that the world was round like a globe and not flat like a plate as most people thought. Being round, India could be reached by sailing west, just as a fly can walk around an apple.



Vasco da Gama Before the Indian King at Calicut.



When Columbus asked help of the King of Spain to fit out a fleet, that king was making a final effort to drive the Mohammedans out of Spain. After ten years of bloody war, the Moorish kingdom of Gra-na'-da was taken. Bo-ab-dil', the last king, fell in battle, and the people were given the choice of becoming Christians or leaving the country. For a hundred years longer the Moorish people remained in Spain. But on account of cruel persecution many left. In 1609 Philip III drove the last of them, about a million, out of the land.

It was in 1492 that Queen Isabella at last gave Columbus three ships for his western voyage. His discovery of a new world in the West was the most important event in the history of the world.

For many years America was thought to be a part of India. But in 1513 a Spaniard, Bal-bo'-a, crossed the Isthmus of Darien and saw the great Pacific Ocean. Six years later, Ferdinand Magel'-lan, a Portuguese sailor, was trying to find a shorter voyage around the southern end of South America into the Pacific Ocean. He crossed this ocean to the islands south of Asia and came back to Portugal by way of the Cape of Good Hope. He had sailed around the world.

Magellan had proved that America was a new continent separate from India. But he had also found the voyage to be far longer than the route around Africa. Magellan did not live to reach



Reception of Columbus by Ferdinand and Isabella After his Return from his First Voyage to America.

home, and only one of his five ships returned. The tale of his voyage is one of the most thrilling and interesting in history.

These voyages would not have been possible had it not been for the mariner's compass, by which the sailor can steer his ship in fair weather or in storm, by day or by night. And without gunpowder and muskets the explorers would not have been able to conquer the fierce natives that they found on every coast. It was the savage tribes in the Philippine Islands that killed Magellan, and the first colony that Columbus established in Hayti was soon destroyed by the Indians.

A new period in the history of the world begins with the voyage of Columbus and the finding of the Indians. We call it modern history. Three great inventions mark the beginning of this period, printing, the compass, and gunpowder.

In the next chapters we shall read a very important part of modern history, that is, how the common people put down their tyrannical kings and became free.

DISPUTES AND WARS ABOUT RELIGION

DURING early times most Christian people believed that there should be one church and one empire. As there could be but one true religion, they thought that all people should be forced to have that one. Mohammed said the same thing, and tried to force all the world to accept his religion.

In the early days of the Christian Church, there was a bishop, or overseer, in each city to manage the different churches there. But after a time the Bishop of Rome became the head bishop, or Pope, of all the churches. It was thought, and perhaps wisely at that time, that the people should have nothing to say about religion and little to say about government.

Now we have come to believe that every man has the right to belong to any church he prefers, and that every nation may alter its government to suit itself.

After the revival of learning and the invention of the printing press, books became common. The Bible and the books written about it by the great bishops and scholars of the Christian Church, began to be read and studied. As might have been expected, disputes soon sprang up about the teachings of the church. One of the first to find fault

with the rule of the Pope was John Wycliffe, an Englishman.

King John had promised to pay the Pope an annual sum of money. Wycliffe said this ought not to be paid. He also said that the clergy had too much land and power in England. His followers were called Lollards. King Henry V had a law passed to burn all those who would not believe the teachings of the regular church. Such persons were called heretics. All those who think alike on matters of religion we call a sect. The sect of the Lollards was put down. Some were burned and others driven out of the country.

The ideas of Wycliffe next sprang up in Bohemia, now one of the divisions of Austria. John Huss and Jerome of Prague began to dispute the teachings of the church concerning the Lord's Supper. At that time there were three popes, each of whom claimed to be the rightful one. But as there could be but one, a council of the church was held at Constance in Switzerland to settle the matter. The council had Huss and Jerome burned at the stake for heresy.

A terrible and cruel war then broke out between Bohemia and the empire. It lasted fifteen years. The followers of Huss were all killed and then peace was made.

The next great dispute over church matters arose in Germany. This was begun by Martin

Luther, a monk and preacher at Wittenberg. The sale of indulgences by a monk named Tetzel was the cause of the trouble. The people got the idea from what Tetzel said that by buying an indulgence they would be forgiven for any crime they might commit, and that by a payment of money they could get their dead friends out of purgatory.

In 1517 Luther nailed to the church door of Wittenberg ninety-five theses, or points, in which he disagreed with the Pope. The Pope sent an Italian scholar to dispute with Luther, and to convince him of error, but to no purpose. Luther issued an address to the "Christian Nobles of Germany," calling upon them to resist the Pope. He was then excommunicated by the Pope. But Luther burned the document, or "bull," which put him out of the church, at the gates of the city in the presence of a crowd of people.

This rebellion against the authority of the Catholic Church begun by Luther spread through Europe.

Many attempts were made to restore peace. At an assembly of the princes, nobles, and clergy known as the Diet of Worms, Luther defended his actions. He was declared a heretic and an outlaw. But the princes of Germany, especially Frederick the Wise, Elector of Saxony, protected him from violence. After this diet his ideas spread more rapidly than ever.

A diet, or assembly, at Spires, in 1529, forbade anyone to promote the spread of the new doctrines. Seven German princes, and some of the cities, protested against this order. This gave the name of Protestants to those who followed Luther. And because the Protestants claimed to reform the church, this movement is called the Reformation. And when we speak of the Reformation we always mean the rebellion against the authority of the Pope that divided the Christians into Catholics and Protestants.

The Teutonic nations, Germany, England, Norway, Sweden, Holland, and Denmark, accepted the Reformation and became Protestant countries. The Latin, or Romance nations, Italy, Spain, Portugal, and France, held to the Pope, and these are the Catholic nations of Europe. The Latin nations are so called because their language is made up largely of Latin, the language of the Romans.

Scotland and Ireland were neither Teutonic nor Latin. The former accepted the Reformation through its great leader, John Knox. Ireland, however, "the ever-faithful isle," remained true to the Catholic Church. The most powerful ruler in Luther's time was Charles V, King of Spain and German emperor. He ruled the Netherlands also, and the Spanish colonies in Mexico and South America.

Charles fought four wars with Francis I, King of France. Both kings claimed northern Italy. But Charles defeated Francis at Pavia and took him prisoner. The gallant Bayard, a knight "fearless and blameless," fell at Pavia. He was the bravest and noblest of the chivalry of France. When the wars were all over, the possessions of the two kings were just what they were before the wars began.

The chief desire of Charles was to make his subjects think alike on matters of religion. But after many wars and councils he was obliged to give it up. In 1555 he resigned his crown to his son, Philip II, and went to a monastery in Spain to live out the rest of his life.

The great object of Philip's reign was to compel all Protestants to become Catholics again.

"Better not rule at all than rule over heretics," was his motto. The people of the Netherlands were Protestants. There were seventeen provinces, each with its own government and laws. The people were manufacturers and merchants, and the cities were the richest in Europe.

Along the sea great dikes had been built to keep out the water, and countless canals traversed the country in every direction. The people of the country were farmers and keepers of cattle. Everywhere they were intelligent, prosperous, and happy.

Philip made his sister, Margaret, the ruler of



The Gallant Bayard Defending the Bridge.

the Netherlands, and sent a Spanish army into the country. Some Dutch nobles and merchants once came to her to ask for a more liberal government. There were so many of them that Margaret became frightened. Seeing this, a member of her council said:

“Surely, you are not afraid of a pack of beggars!”

“They call us beggars,” said one of the Dutchmen. “Let us keep the title.”

That night, at a banquet, a wooden bowl of wine was passed around, and health and success was drunk to the “Beggars of Holland.”

The next governor was the Duke of Alva. He was a man of blood. His plan was to torture, hang, and burn all Protestants. Two of the most popular Dutch nobles, Counts Egmont and Horn, were executed.

William of Orange, called the Silent, became the leader of the Dutch against Philip. He fled to Germany and gathered soldiers until he had thirty thousand men, and the war began. For thirty-seven years the struggle lasted, and when it ended Holland had become an independent nation with religious freedom, and Spain had sunk to the level of a third-rate power.

In 1516 the provinces joined together and chose William Stadholder, or President, and agreed to fight together till the Spanish were driven out. A



The Dutch Nobles Ask for a More Liberal Government.

hired assassin of Philip shot William in 1584, but Prince Maurice succeeded, and the war went on. Philip died in 1598, and the war was not yet over.

At last, in 1609, the war ended; but Spain did not acknowledge the independence of Holland till 1648.

And now let us go back a few years to notice two other enterprises of Philip, one a great success, the other a failure. For a thousand years the Mohammedans had been fighting against Christian Europe. Their pirates had driven the merchants from the Mediterranean, and thousands of Christians had been sold into slavery. It was Philip who crushed the power of the Turkish fleet at Lepanto, on the west coast of Greece. Six hundred ships and two hundred thousand men fought in this battle. The Turkish fleet was entirely destroyed, and from this time their power grew less and less.

This was the success. The failure was his attempt to conquer England in 1588. The Reformation had spread to that country in the time of Henry VIII. This king separated from the Pope and set up a church of his own. When his daughter Mary, a Catholic, came to the throne, she married Philip II, and the old religion was restored. Mary reigned only a few years. Her sister Elizabeth succeeded her in 1558. She was a Protestant and persecuted the Catholics, as Mary had persecuted the Protestants.

Philip determined to make England Catholic again. He sent a fleet, known as the Invincible Armada, and an army against England. The English fleet destroyed many of the Spanish ships. The rest were caught in a terrible storm and were wrecked on the coast of Scotland. From this time England became the strongest nation on the sea, and the ships of Spain were captured and plundered without mercy.

The religious wars in France lasted seventy years, from 1562 to 1629. Over a million lives were lost and four hundred towns and villages were destroyed. The Protestants were killed or driven out of the country.

The last and most awful war between Catholics and Protestants was fought in Germany, and is called the Thirty Years' War. All Europe took part in this war, and when it ended both sides agreed to let each other live in peace until they could grow strong enough to fight again. But when that time came, they had learned that it was better to let each nation manage its own religious affairs, and wars on account of religion were over.

The Thirty Years' War began in Bohemia. A Protestant church was torn down by Catholics, and another one was closed. The Protestants rose and drove out their Catholic king and chose a Protestant king. The Catholic king, Ferdinand, was

soon chosen German emperor. He then turned upon his enemies in Bohemia and crushed them.

England, Holland, and Denmark now joined the Protestant side. But the emperor's skillful generals, Tilly and Wal'-len-stein, were too strong for the Protestants and defeated them.

The King of Sweden, Gustavus Adolphus, then took up the Protestant cause. Wallenstein, the best general of the empire, had been dismissed for taking too much power to himself. He kept a court more splendid than the emperor, and was always attended by a multitude of followers.

When Gustavus came with his army of sixteen thousand Swedes, Tilly was besieging the city of Magdeburg. The German princes, who were jealous of him, would give no help, the town was taken and burned, and thirty thousand people perished.

At Leipsic Tilly was defeated. The German princes had seen the folly of their conduct, and came to the aid of the "Lion of the North."

In a second battle with Gustavus, Tilly was defeated and killed.

The emperor was now obliged to ask Wallenstein to take command. A new army was raised, and the two greatest generals of the age faced each other at Lützen. The contest raged all day. Gustavus lost his way in a fog and rode into the ranks of the enemy. Being mortally wounded he was asked who he was.

Gustavus Adolphus Praying before Battle of Lützen.



"I was the King of Sweden," he replied, and fell dead. The Swedes won the battle, but the loss of their gallant leader disheartened them.

Soon after this battle Wallenstein planned to betray the emperor's cause to the enemy and was assassinated by the order of Ferdinand.

The war now came to an end. The results of it were awful. The population of Germany had decreased from thirty millions to twelve millions. There was scarcely a city left. A few hundred half-starved people made up the population of Berlin. Trade, business, and all useful occupations had ceased. Wallenstein's plan was like that of Attila the Hun, who said the grass never grew again where his horse had trod.

Peace was made in 1648. Holland and Switzerland were made independent nations. Both sides agreed not to meddle with each other's religion in the future. The Thirty Years' War settled one great question, that one nation has no right to tell another nation what that nation's religion shall be. It did away forever with the notion that it is the duty of one church to force its religion upon the world with the sword.

SWITZERLAND

IN our account of the nations of Europe we must not leave out the story of Switzerland, the smallest and bravest of them all.

Julius Cæsar, during his wars in Gaul, met in the Alpine valleys a hardy tribe of mountaineers. The people that live among mountains are always noted for bravery and the love of liberty. The Swiss were left free by the Romans and became their friends.

When Europe was invaded by Goths and Huns, the people among the mountains were not disturbed. Those barbarians were seeking the rich Italian valleys, and cared nothing for the rough, rocky soil of the Alps.

The Swiss were divided into little districts called cantons. When the land was made a fief of Austria in 1083, the Austrian princes began to rule the cantons harshly and to tax the people heavily. The three mountain cantons, Uri, Schwytz, and Unterwalden united into a league to defend themselves. The Swiss were proud and would not follow the feudal regulations of lord and vassal.

The old story of William Tell may not be exactly true, but it is firmly believed by the Swiss. For some time the Swiss had been gathering arms to defend themselves against the Austrians, from

whom they expected an attack. Tell was one of the leaders in this work. He was an expert shot with the bow, the leading weapon in those days when guns were unknown.

The Austrian governor, Gess'-ler, was angered by the haughty independence of the Swiss, and he determined to humble them. So he placed his hat on a pole in Altorf, and ordered that every Swiss that passed should bow to it. Those who did not bow were arrested as rebels.

Tell, passing that way, refused to bow and was seized by the guards. Some friends spoke in his behalf, and Gessler offered to set him free if he could shoot an apple from the head of his son. The arrow pierced the apple without hurting the boy. But Gessler noticed that Tell had taken a second arrow from his quiver and had it stuck in his belt ready for use.

"Ha!" he cried, "what is the other arrow for?"

"That arrow was meant for you," Tell replied, "if I had injured my son."

At this Gessler ordered him to be put in a boat to be taken to prison, and he went himself with the guards. In the midst of the lake a storm arose, and Tell was allowed to take an oar and help to save the boat from wreck. As they neared the shore, Tell leaped out and shot the tyrant dead as he sat in the boat. He then roused the Swiss

people to oppose a force of Austrians which was coming against them.



William Tell and Gessler.

At Mor-gar'-ten Pass they waited for their enemies. When the Austrians appeared, they were attacked on every side by the active Swiss and totally defeated, 1315.

The other hero of Switzerland was Arnold von Wink'-el-ried. Another invasion of Austrians came in 1386. The Swiss met them at Sem'pach. This time they were at a disadvantage. The Austrian soldiers charged them with close ranks; and rows of long, projecting spears made it impossible for the Swiss to get at close quarters with them.

Arnold saw that unless a break could be made in the lines, his countrymen would be defeated.

"Follow me, comrades!" he cried, "I will make a road for you."

" 'Make way for liberty !' he cried,
Then ran, with arms extended wide,
As if his dearest friend to clasp ;
Ten spears he swept within his grasp.

" 'Make way for liberty !' he cried,
Their keen points met from side to side.
He bowed among them like a tree,
And thus made way for liberty."

His comrades rushed into the gap and won the Battle of Sempach. And from that day to this Switzerland has been a free republic.



Arnold Winkelried "Makes Way for Liberty."

PETER THE GREAT AND RUSSIA

IN the story of the Northmen we have seen how a pirate chief, Rurik, began the kingdom of Russia. The Fins, living along the Baltic Sea, called the invaders *Rustsi* (pirates). From this came the word Russia. But the Mongols and Turks, who invaded Europe from time to time, completely crushed the little kingdom. The Russians were made slaves and forced to pay tribute for more than two hundred years.

In the fifteenth century, Ivan the Great freed his country from the Tartars and built up a new kingdom at Moscow. In 1682 the greatest of the Russian rulers, Peter the Great, came to the throne of Muscovy, as the country was then called. During his reign of forty-three years, he changed his little barbarous kingdom into a great and progressive modern empire.

One of Peter's intimate friends was a Swiss named Lefort. Lefort had traveled widely, and he told Peter how affairs were managed in the great European nations.

Peter's first work was to get seaports. His only port was Archangel, in the north. The harbor was frozen during the greater part of the year and was of little use. The Swedes held the Baltic, and the Tartars kept the region bordering on the Black

Sea. In two expeditions Peter broke the Tartar power in the south and seized a port on the Sea of Azof.

Now he needed a fleet. The Russians had no ships and did not know how to build them.

Peter determined to learn how. He disguised himself as a common laborer and went to Holland. The Dutch were the best shipbuilders in the world at that time. He hired himself to a rich shipbuilder at Amsterdam and helped to build a large vessel for the East Indian service. He learned the whole process of building a ship, from the laying of the keel to the rigging of the sails.

After a time it leaked out that the active and hustling workman was the King of Russia. The Dutch called him Boss Peter. They have preserved the little house where he lived, and you may still see the two rooms where he cooked his food and slept.

Peter was not content to learn *one* thing. He also studied medicine, learned to pull teeth, and studied the manufacture of paper, flour, and the construction of mills and printing presses. In fact, every art and industry that he thought might be of use to build up his own country was carefully studied. He was not interested in war, but later he became a good soldier.

From Holland he went to England. King William III gave him a beautiful vessel fitted out



Peter the Great Studying Ship-Building among the Dutch.

for war, and arranged a mock naval battle to show him how to use it. When Peter departed he slipped into the king's hand a large and beautiful ruby of great value.

Ivan the Great had organized a powerful company of guards called the Strel'-it-zes. This imperial bodyguard reminds us of the Pretorian Guard at Rome. When the government did not suit them, they rebelled and set up a king that they liked better.

While Peter was studying naval tactics in England, he heard that the Strelitzes had revolted. He hurried back to Moscow, and with his own sword he cut off the heads of a hundred of the rebels in an hour. He then disbanded them altogether and organized a new army.

The dress of the Russians was like that of the Turks. They wore long robes with wide sleeves, and long beards were the height of fashion. Peter wanted them to dress like the people of civilized countries, and made a law that every man except the priests should cut off his beard. He ordered the long robes to be shortened, and the loose sleeves to be made smaller. When some of his courtiers objected to this new regulation, Peter took a pair of shears and clipped off their beards and skirts himself. He also placed barbers and tailors at the gates of the city, and when a long-bearded Russian came along he was seized and shaved.

The results of Peter's travels were now seen in other changes. He began by building schools and factories. Then he laid out roads and canals, and established a postal system. The gold and silver were made into new coins, mining was begun, and new laws were made, giving the people of each town a share in the government.

While Peter was busy with these things, a boy of fifteen years became King of Sweden. Several kings of Europe thought this a good time to rob Sweden of some of her land. Peter wanted the Baltic coast as a place to build a new capital, and to afford harbors for his ships.

But the new king was Charles XII, who turned out to be a young Alexander. He attacked Peter at Narva, and with eight thousand men beat twenty thousand Russians.

"The Swedes have beaten us this time," said Peter, "but they will soon teach us how to beat them." And they did. At Pul'-to-wa, the Russians so defeated the army of Charles that he fled into Turkey with less than a dozen men.

Peter now filled in the marshes along the river Neva and built the city of St. Petersburg. This brought Russia into the midst of European affairs, and made her one of the greatest of the nations.

One more war, this time against Persia, brought to Russia the Caspian Sea and the land around it. Two years later Peter died of a fever which he got

by exposing himself in assisting some shipwrecked sailors in the Gulf of Finland.

Forty years after his death (1762) another great sovereign came to the throne of Russia. This was Catherine the Great, the ablest woman that



The Battle of Pultowa.

ever sat on a throne. She was fully as active and far more wicked than the great Peter himself.

There is only one of Catherine's many deeds that we shall now try to remember, and that one is the seizure of Poland. With Prussia and Austria she divided that kingdom, and each of the robbers

took a part. The Poles fought desperately under their patriotic leader, Kos-ci-us'-ko, but they were defeated by the three giants who seized their country.

"Now," said Catherine, "I have a doormat on which I may step when I go into Europe."

Poland was ruled by a Russian governor at first, and the people were allowed to have their own laws and the Catholic religion. But in 1832 they rebelled on account of harsh government.

After a series of bloody battles they were put down, and eighty thousand of them were exiled to Siberia in one year.

The *Roman* Catholic religion was suppressed and the *Greek* Catholic faith forced upon the people.

The Russian Government is still the harshest in Europe. Some day the people will no doubt rise up and demand liberty.

PEOPLE AGAINST KINGS

THERE was once an uprising of the people in an old city of Europe. Some of the rebels were seized by the soldiers, and one poor stuttering fellow was brought before the king.

"Why have you rebelled against me?" sternly asked the king.

"For t-t-to-o m-much taxes," was the poor fellow's reply.

"Too much taxes" has been the cause of much trouble between people and kings. It has brought about revolutions, or changes of government. The revolutions in England, in France, and in America were all caused by too much taxes. The people will put up longer with a king who takes their lives than they will with one who takes their money.

A great deal of the old history is about kings and nobles. But in the modern history we find more about the people. In most countries they were kept under by the king, the priests, and the soldiers. But gradually they have gained a share in the affairs of government. Usually they gained their rights through bloody wars and deeds of violence, for tyrants do not give up power easily.

Let us see now how the people threw off the rule of their kings in some of the leading nations.

After the reign of Queen Elizabeth, the Scotch

king, James Stuart, became King James I of England. He believed that a king had the right to make any laws he pleased, whether the people liked them or not. He also thought he had a right to tax them without their consent. James's son, Charles I, succeeded him in 1625.

In England, as we have learned, there was a body of men called the Parliament. Every county and city chose two men to represent them in this Parliament. These men made up the House of Commons. The nobles and bishops composed the House of Lords. No tax could be raised without the consent of the House of Commons.

As soon as Charles began to reign, he levied taxes on the people without asking the House of Commons. They then drew up a document called the Petition of Right, and made the king sign it. In this he agreed not to take money from the people in any way without the consent of Parliament.

But the king broke his word and taxed the people more than ever. At last they and the Parliament began war against him. The great leader in this civil war was Oliver Cromwell. For three years the war went on. Cromwell won the battles of Marston Moor and Nase'-by. The king was taken prisoner, and put to death as a "tyrant, traitor, murderer, and public enemy."

England then became a republic with Cromwell



Charles I on the Way to Execution.

at the head of it. He was called Protector of the Commonwealth.

After his death, the son of Charles I became king. He ruled according to the laws of the country. But his brother, James II, came to the throne in 1685, and began to rule in the old way, without the consent of the Parliament.

James tried to change the religion of the country, as well as to collect taxes unlawfully. He put many people to death without a fair trial. The people soon came to hate him so much that they declared the throne vacant and made William of Orange king. William was King of Holland, and a descendant of William the Silent, who had fought against Philip II. This change of kings is called the English Revolution.

Since that event the people have gained more and more power in England; until to-day they have entire charge of the government, while the king has very little power left.

In 1775 the American colonies rebelled against another English king, George III. He tried to do what the Stuart kings had done—tax them without their consent. A long war followed, which we call our Revolutionary War. The colonies won and became the United States of America. The great leader of the colonial armies was George Washington, who took command at Boston in 1775. By March of the following year he had driven the Brit-

ish out of that city. But he was defeated in August, 1776, in the battle of Long Island, and was obliged to retreat across the Delaware River into Pennsylvania. In the meantime the Declaration of Independence had been signed at Philadelphia, July 4, 1776. For five years longer the war went on until the British were surrounded at Yorktown, and their general, Lord Cornwallis, compelled to surrender. The independence of the new republic of the United States was acknowledged when a treaty of peace was made in 1783.

George III was the last English king who had very much power. The Parliament declared that the "King's power had increased too much and ought to be diminished." And they speedily diminished it.

The next uprising of the people took place in France. Again it was "too much taxes" that caused the trouble. France had been governed by kings since the time of Clovis, twelve hundred years before. The king was assisted in the government by a council of his nobles, and by an assembly of the people. We have read how all the freemen met in the time of Charlemagne to assist the king. But after Louis XI conquered his vassals he took all the power himself, and neither the nobles nor the people had anything to do in ruling the country.

From 1643 to 1715 Louis XIV had been king. The French called him the Magnificent. He ruled



Washington Crossing the Delaware.

alone. Such a government we call an absolute monarchy. He fought long and expensive wars with England, Germany, and the Netherlands. These wars made the taxes very heavy.

There were about one hundred thousand nobles and priests in France who owned one half the land. They paid no tax at all. The people who owned the other half of the land paid all the taxes. The nobles as well as the king taxed the people. It was said: "The nobles take half of the people's money and the king takes the rest."

They had to work on roads and public works without pay. They were taxed for everything they bought; and every peasant who sold any vegetables or grain had to pay a tax when he took it to market.

Black bread with a piece of onion to flavor it was their food. Besides, they must make the flour in the lord's mill and bake the bread in his oven, and pay well for the privilege. They were not allowed to build fences to protect their crops, because that interfered with the lord's hunting. At night they must stay up and thrash the frog-ponds, so that the croaking of the frogs might not disturb the lord's sleep.

During the reign of Louis XV (1715-74), things grew worse and worse. He was wicked and wasted the public money. England took away the French colonies in India and America. France

lost her fleets and armies. More taxes were laid on the suffering people until they became rebellious and desperate from starvation.

"After me comes the deluge," said Louis to his courtiers on his deathbed. And a deluge of fire and blood did come in the shape of the French Revolution.

The next king was Louis XVI, the grandson of Louis XV. He was married to Marie Antoinette, the daughter of Maria Theresa of Austria. A boy and girl became the rulers of a country that needed the genius of a Cæsar or a Napoleon.

The king called the clergy and the nobles together to see what could be done to pay the great debt that had been brought on by the foolish wars. But they refused to pay a cent of tax, and the people could not pay any more.

Next the States General was summoned. This included, besides the nobles and the clergy, the representatives of the people, who were called the Third Estate.

The Third Estate soon took the power into their own hands, and called themselves the National Assembly. The king attempted to send them home, but they declared that they would never go till they had reformed the government of France. They drew up a constitution, or law, which took away from the king the power to levy taxes, and gave it to an assembly of the people. This government

lasted only a year. Then a new assembly, called the National Convention, met in 1792.

During this time (1789-92) the king had enlisted a bodyguard of German and Swiss soldiers. This angered the people. They took the Bastile (Bas-teel'), or state prison where the tyrannical kings had kept their prisoners, and leveled it to the ground. The king and queen were made prisoners in Paris. Once they nearly succeeded in escaping from France, but they were captured and brought back and kept as prisoners in the palace of the Tuileries (Twe'-le-riz). Many French nobles had fled from the country to get help to restore the king to power. Prussia and Austria sent armies to Paris under the Duke of Brunswick. But the Revolutionary generals defeated him.

A Paris mob attacked the Tuileries and killed the Swiss guards to the last man. Then about ten thousand *royalists*, that is, those who favored the king, were taken from the jails and killed.

When the National Convention met, they abolished the monarchy, and made France a republic. The king and queen were put to death. Now began the time that is called the Reign of Terror. During this period everybody suspected of favoring a return to the old government was beheaded. An instrument called the guil'-lo-tine was invented for cutting off heads quickly, and a special sewer

had to be made to carry off the blood. It was like the days of Marius and Sulla in ancient Rome.

In the city of Nantes (Nants), thirty thousand were killed. Killing *one* at a time took too long, so the prisoners were lined up and mowed down with cannon. Sometimes a ship would be loaded with victims and sunk in the river. Three hundred little children were drowned at one time in the river Loire.

At last Robes-pierre', the leader in the work of blood, was himself sent to the guillotine. The people came to their senses again, and the work of the mob was over.

In October, 1795, the Convention met to form another government for France. Its members had seen enough blood, but the Paris mob, "Terrorists" they were called, had not. About forty thousand men and women surrounded the palace where the Convention met. They forced back the troops, and the members were in fear of their lives.

Two years before this, when the French army had captured the city of Toulon, a young officer of the artillery had shown great skill in planting the guns. There was one man in the Convention who had been present.

"I know of a man," cried he, "who can protect us from the mob."

That man was Napoleon Bo'-na-parte, a native

of the island of Corsica. He was now twenty-six years of age. The Convention put him in command of the troops, and adjourned until the next day. During the night Napoleon planted cannon facing every street that led to the Tuileries palace and charged them with grape shot.

The next day came, and the Convention met. The mob again advanced, determined to kill the men who were trying to restore order. They were allowed to approach within a hundred yards; when boom! whiff! they were met by a hail of shot that sent them flying back in wild disorder, leaving hundreds of dead and dying on the ground. The mob and France had found a master.

The young man who thus became famous in a day was born in the island of Corsica in 1769. He was educated in a French military school and appointed to the army at the age of sixteen. In school he was noted for industry and perseverance. A hard problem was once given to his class. Napoleon shut himself in his room and worked at it for seventy-two hours, and solved it.

The Directory at once made him commander of the National Guard. It was his business to defend Paris. But the enemies of France were coming on every side, and he was first sent to Italy to meet the Austrians and Sar-din'-i-ans.

In eighteen months he had compelled both countries to make peace. He had won fourteen battles,

and taken a hundred thousand prisoners with two thousand pieces of cannon.

France now declared war against England, and Napoleon was put in command. He took a fleet and army to Egypt, intending to take possession



Napoleon at School.

of that country, and then to attack the English possessions in India.

But here he failed. Admiral Nelson destroyed his fleet in the Battle of the Nile, and Napoleon returned to Paris. The people received him joyfully. The Directory had failed to govern successfully, and Napoleon drove them out. He then took charge of affairs himself. He was called the

“First Consul.” There were two *other* consuls, but Napoleon had all the power.

Austria had begun war again, but was defeated in the battles of Ma-ren'-go and Ho-hen-lin'-den and forced to make peace.

Napoleon was made First Consul for life in 1802 by a vote of the people. In 1804 they chose him Emperor of France. From that time until the Battle of Waterloo, in 1815, he was constantly engaged in war. The story of Napoleon's life is a story of battles.

Let us see what these wars were about. It was a rule in Europe that no one country must be allowed to become *too* strong, for fear it might seize upon its weaker neighbors. This was called keeping the balance of power. The balance of power was now in favor of France. Napoleon had seized lands in Italy and Germany which did not belong to France, and the other countries joined together to make him give it up.

England, Russia, Austria, and Sweden made the first great attempt to overthrow him.

To fight England, he must invade that country. So he gathered a great army at Bou-logne', and was only waiting for his ships to come to take his army across the English Channel. But Nelson destroyed his fleet at the Battle of Trafalgar, and Napoleon was obliged to give up the attempt.

He then marched his army into Austria, where



The Battle of Marengo.

he defeated one hundred thousand Russians and Austrians at Aus'-ter-litz. It was his greatest victory.

In 1806 Prussia joined the alliance against him. In two battles he crushed that country and took possession of Berlin.

While here he visited the tomb of the famous fighter, Frederick the Great. The sword of the great general was kept suspended over his grave.

Napoleon took it down and said:

"I will send this to France as a relic."

Said one of his generals, "If I were you I should keep it for myself."

"Have I not then a sword of my own?" asked the emperor.

The next year (1807) Russia was completely overwhelmed at the Battle of Fried'-land and compelled to ask for peace.

The emperor and the czar met on a raft. "Do you hate England?" asked Napoleon.

"As much as you do," answered the czar.

"Then," said Napoleon, "peace is soon made."

He next began war against Spain and Portugal to get control of those countries. This war was called the "Peninsular War."

England sent an army under Sir Arthur Wellesley (afterwards Duke of Wellington) to the aid of these countries. After a long struggle Napoleon's generals were defeated and driven out.

During the Peninsular War Russia had broken

her agreement with Napoleon, so he invaded that country with half a million of soldiers. The Russians allowed him to march as far as Moscow, and they then burned the city. But they would not fight him. They destroyed all the food, and made the country through which he must march a desert.

Winter came on and Napoleon had to retreat to France. In that terrible retreat he lost three hundred thousand men.

Again his enemies joined against him and defeated him at Leip'-sic. He then resigned the empire and went to the little island of Elba to live.

But he broke his agreement to live a private life and escaped to France. He soon raised a fresh army and hurried to meet the English and Prussians in Belgium.

At Waterloo he met the English under the Duke of Wellington. After a stubborn battle he was defeated and his army driven from the field.

He was not allowed to escape again, but was taken in an English vessel to the island of St. Helena. There he died, May 1, 1821.

Louis XVIII, a brother of Louis XVI, was now placed upon the throne a second time. He was succeeded by Charles X. Charles was driven out in 1830, and Louis Philippe, Duke of Orleans, was chosen king. He was driven out in 1848 and a republic established for the second time. Louis Napoleon, nephew of the great general, was chosen president.

The French Army Retreating from Moscow.



THE SETTLEMENT OF NEW LANDS

AFTER the route to the Indies was discovered by the Portuguese, and a new world found by Columbus, the nations of Europe made haste to send ships and colonists to the new lands. Although these lands were occupied already by other races, it was considered right for Christian nations to drive out the heathen and take their lands. The Portuguese were the first to establish trading ports along the coast of Africa. They also settled in the islands of Java, Sumatra, and in the Moluccas. When Philip II conquered Portugal all these colonies of Portugal became Spanish.

The Dutch were famous merchants and ship-builders, and when Philip made war on them on account of their religion, they sent their ships to the East and seized all the Spanish settlements. Soon all the tea, coffee, and spices of the Indies were in the hands of the Dutch merchants, and they grew rich by selling them to the nations of Europe.

The Dutch East India Company employed Henry Hudson to look for a shorter road to the Indies. He sailed west across the Atlantic Ocean and entered the Delaware and Hudson rivers. He took possession of all the land between these rivers for Holland. They named it New Netherlands.

The English king, Henry VII, sent out John Cabot to find a western route to the Indies. Cabot sailed along the coast of North America and claimed all that part of it lying between Nova Scotia and the Spanish possession on the south.

Columbus had discovered the West India islands and the coast of South America. Ponce de Leon found the coast of Florida. Cortez conquered Mexico, and Pizarro, Peru. And so, the southern half of the New World came into the possession of Spain. The Pope had divided the new lands between Spain and Portugal by drawing a line straight around the globe, near the fifteenth meridian. This gave Brazil and the East Indies to Portugal. But all the Western world belonged to Spain.

But France, England, and Holland paid no attention to the Pope's division of the world. It is told of Francis I, the French king, that he asked Philip to "show him the will of Father Adam by which the New World was divided between Spain and Portugal." The will was not found, evidently, for Francis, too, sent out explorers, who sailed up the St. Lawrence River and discovered the great fisheries along the coast of Newfoundland. This part of the New World became known as Canada, and was settled by the French.

The trade with the mainland of India was first

in the control of Portugal and Holland. But France and England soon took the greater part of it from them. The English East India Company was established by Queen Elizabeth in 1600. The merchants of this company built trading stations at Ma-dras' and Cal-cut'-ta in India.

From 1689 to 1782 France and England were almost constantly at war. These wars were due to the ambition of the kings of France, Louis XIV and Louis XV, to make France more powerful than the other nations. The war in America was decided by the capture of Quebec in 1759. General Wolfe and his army climbed the steep cliffs above the city during the night. In the morning they waited for the French to attack them on the Plains of Abraham. Montcalm, the French commander, led his men against the foe, but the French were defeated, and both Montcalm and Wolfe were killed. A single monument has been built to the memory of both.

Only two years before this, in 1757, Robert Clive had won the battle of Plassey in India. This made the English supreme in the Valley of the Ganges River, the richest part of India. The English continued to take town after town until now they rule the whole of India. They owe their vast empire in America and India to James Wolfe and Robert Clive more than to any other two men. Peace was made in 1763, and England made

Battle of Plassey.



France give up nearly all her colonies in America and India.

The English also gradually drove the Dutch out of their African colonies. In 1806 they seized Cape Colony, and the Dutch moved into Natal. Then England took this also. Finally the Boers (Boors), as the Dutch were called, crossed the Vaal River and settled the Orange Free State and the Transvaal. These colonies were also taken by England at the end of the Great Boer War in 1901. British East Africa, Egypt, and the Sudan, are also under the control of England.

About 1775 the English began to settle Australia. Gold was found there in 1851, and the country grew rapidly. Sheep were found to thrive in the dry climate, and stock-raising has become the leading occupation. The English have also settlements in the islands of the Pacific, in the East Indies, and on the coast of China. About one-fifth of the land surface of the globe is under the control of Great Britain.

When the power of the Turks began to grow less, France crossed the Mediterranean to attack the pirates who had for several centuries made that sea unsafe for merchants. She took Algiers and kept it. Later she seized other lands in Northern Africa and now the whole coast, except Egypt, is under her control.

The discovery of the New World and the In-

dies came at a time when many people in Europe were most anxious to find new homes. The Spanish were led to go to the colonies in America by the discovery of gold and silver in Mexico and Peru. The Dutch were content with the profits of the spice trade. Great coffee plantations grew up in Java and Sumatra, and the Dutch farmers found them very profitable. The French began a valuable fur trade with the Indians, and the fisheries kept thousands of men busy.

The religious wars in Europe drove a multitude of settlers to the New World. Protestants from Germany, France, and England emigrated to America. During the reign of the tyrannical English king Charles I, the Pilgrims and Puritans left England and settled in Massachusetts. The Quakers and Catholics also were persecuted, and found homes in Pennsylvania and Maryland. When Cromwell ruled, the friends of the Stuart kings, called Royalists or Cavaliers, came in thousands and built up the Virginia colony.

Thousands of people in England were out of work. The land had been taken away from the farmers by the landlords and turned into sheep pastures. This left many laborers out of employment, and they were glad to find a home in the American colonies.

The Thirty Years' War in Germany compelled many Germans to leave the country. The Hugue-

nots, or French Protestants, were persecuted and driven out of France by the Catholic kings. Many went into Germany and Holland, and still more found homes in America. All of these causes brought thousands of good, industrious settlers to the new lands.

The new colonies grew rapidly, and New England, New France, New Netherlands, and New Spain added much honor and wealth to the old countries of Europe. After a time many of the colonies across the ocean broke away from the mother countries and made themselves into independent nations.

THE NEW GERMAN EMPIRE

A GREAT deal has been said in this book about a German Empire. The old empire was a disorderly empire, where rival kings were constantly engaged in war. The emperor always had hard work to keep his vassals in order. But the German Empire of to-day is a united, orderly, and well-governed nation. It was established in 1871, and the King of Prussia became the emperor. Prussia was the youngest of the German states, but became the strongest one. In this chapter we want to learn something about the growth of Prussia and how the new German Empire was formed.

The old German Empire was always exposed to the attacks of savage people on the eastern border. It was the custom of the emperors to appoint their bravest soldiers to rule over the *mark*, or border land, in order to keep out invaders. This officer was called *markgraf*, or count of the border. In the times of Charlemagne, there was a border state called the *ost mark*, or eastern border. Later this state was called *ost reich*, or Austria, meaning eastern kingdom.

The *markgraf* was allowed to conquer as much of the enemy's land as he could and add it to his *mark*. So it came about that the border state became the largest and most powerful of the empire.

In the twelfth century, the emperor appointed a daring soldier, Albert the Bear, to govern the north mark. He took the city of Branitu from the Wends, a Slavonic race, and from it he called his mark, Bran'-den-burg. When Albert's family died out, Brandenburg was given to Frederick of Ho-hen-zoll'-ern, an ancestor of the present German emperor. In 1356 the Markgraf of Brandenburg obtained the right to vote at the election of the emperor. This gave him the title of Elector.

The greatest of the Electors of Brandenburg was Frederick William, a Hohenzollern, who began to rule in 1640. In return for help which he gave to the King of Poland in a war, he received the Duchy of Prussia. This had been taken from the Slavonic tribes by the Teutonic knights, when they returned from the Crusades. Frederick, the son of Frederick William, was crowned at Königsberg, in 1688, as the first King of Prussia.

The next king was a rough, despotic man also named Frederick William. He loved two things above all else, money and big soldiers. He had a regiment, called the Potsdam giants, numbering two thousand four hundred men. Some of them were eight feet tall. He hunted all Europe for big men, and wherever he heard of one, he induced him in some way to join his famous regiment.

He was always busy, rushing about, and look-

ing over his shoulder right and left. If he saw anyone idle, or lounging about, he would give him a rap with his stick, and tell him to "be off and get to work!" He especially despised fine and showy clothes, and anyone who met him dressed in this way was pretty certain to get a caning. Though rough in his ways, he was very just, and he would not suffer the poor people to be wronged or injured in any way.

His little son Frederick, who was to become Frederick the Great, had a harder time than most boys. He was fond of pictures and music—things which his father despised. He had a flute, but woe to him if his father caught him playing on it. The king wanted his son to study history, geography, mathematics, and about guns and war, for he intended to make a soldier of him. But Frederick liked Latin and French—languages which his father could see no use for.

At last Frederick and his tutor, Kat'-te, planned to run away to England to the court of his uncle, George II. But the plan was discovered. The angry old king hanged Katte, and he came very near hanging Frederick too. For a long time he was kept in prison and fed on bread and water. When his sister Mina was married, he was released, and his father seemed glad to have him about again.

When Frederick William died, in 1740, Prus-

sia was one of the strongest states in Europe. He left a well-filled treasury and a well-disciplined army of eighty thousand men.

Frederick—of course he was not called the Great till after his death—soon showed that he had a genius for war. His first war began at once. The emperor, Charles VI of Austria, had left his throne to his daughter, Maria Theresa. Being a woman, the neighboring kings hoped to rob her of part of her possessions. In those days “right was the might of the strongest.” Frederick wanted Si-le'-sia, as it bordered on his kingdom, so he marched his army into it and took possession. France, Spain, and Bavaria also made ready to seize other provinces.

Thus beset with enemies, Maria Theresa appealed to the Hungarian nobles. Dressed in mourning, with crown on her head and sword at her side, and carrying her infant son in her arms, she appeared before the Diet. She was a beautiful woman, and her beauty, her tears, and the pathetic and eloquent address she made, stirred the chivalrous Hungarian blood. In the old-time manner they clashed their swords upon their scabbards, and with uplifted blades, swore that they would die for their queen.

England and Sardinia joined Austria in the war that followed. But when it ended, Silesia remained in the hands of Frederick. Prussia was

never known to give up anything that she had once taken.

But Maria Theresa determined to have revenge and to get Silesia. During the next eight years she was busy enlisting allies on her side, while Frederick enlarged and disciplined his army. Then the Seven Years' War began. France, Russia, Poland, Saxony, and Sweden fought with Austria, while Frederick had only the half-hearted support of England.

Frederick, surrounded by enemies, attacked them with a vigor and success that earned him the title of Great. He beat the French at Ross'-bach, the Austrians at Leuthen (Loi'-ten), and the Russians at Zorn'-dorf. But then his fortune failed him. He lost two battles. The Russians and Austrians defeated him so badly at Kun'-ners-dorf that he wrote to his minister, "All is lost." The Russians took Berlin. He defeated the Austrians again, but his treasury and his army were exhausted, and Spain, too, joined his enemies.

At this point Peter III, a friend to Frederick, came to the throne of Russia. Peter said that he and Frederick together would "conquer the world." They won a victory, but Peter was murdered, and Russia called home her troops.

By this time Frederick's enemies were also exhausted and ready for peace. It was made at Paris in 1763. It was this treaty that stripped France



Frederick the Great at the Battle of Leuthen.

of her colonies. Frederick had won a reputation as the greatest general in Europe, and Silesia is still a part of the German Empire.

Frederick ruled Prussia until 1786. He was a friend of the American colonies during the struggle for independence, and sent a sword to General George Washington. In his love for the common people, and in respect for their rights, he was like his father. In the beautiful street, "Unter den Linden," in Berlin, is a splendid bronze statue of Frederick on horseback. A copy of this statue was presented to the United States in 1904, and now stands in the city of Washington.

During the wars of Napoleon, Prussia was utterly crushed by the battles of Jena (Ya'-na) and Auerstädt (Ou'-er-stet). Half of her possessions were taken away and given to Napoleon's brother, Jerome, who was made King of West-pha'-li-a. But after Napoleon's defeat at Waterloo by the English and Prussians, Prussia got back all that was lost.

There were at this time (1815) thirty-nine German states, still separate and independent. But there was a congress or diet, composed of delegates from all these states, that had power to settle disputes among them, and could act on matters that concerned them all alike.

The German people felt that the states ought to be joined together into one nation, instead of

having thirty-nine nations. The leading German states were Prussia and Austria. Since the time of Frederick the Great they had been enemies. If the German states were to be united, it was clear that one of these rival states must remain outside the union. It was like the case of two quarrelsome families. One house would not be big enough to hold both.

In 1848 Austria had a war with her Hungarian subjects, who had revolted under the lead of Louis Kossuth. In early life Kossuth had been a lawyer and editor of a newspaper. The peasants of Hungary were serfs, and the country was governed harshly by Austria. Kossuth wanted the peasants to be made free, and the people to have more rights. He had once been put into prison for printing a newspaper, and he wanted a free press.

In 1848 there was a great uprising of the people through all Europe, demanding freedom and a share in the government. Kossuth at this time was a member of the Hungarian Diet. He now demanded an independent government for Hungary. He became the head of the nation, raised armies, and made ready for war. In 1849 Hungary was declared independent of Austria. He won several victories over the Austrians, and would have become another Washington if Russia had not come to the aid of his enemies. A Russian army joined

the Austrians, and Kossuth was forced to surrender, August 13, 1849.

Kossuth fled into Turkey, and afterwards visited England and America. He was welcomed



Louis Kossuth.

everywhere as a patriot and the hero of his country.

We come now to the work of the greatest of German statesmen, Otto von Bismarck. It was he who united the German states and founded the

German Empire. The King of Austria was president of the German Diet, but Prussia was really the strongest state.

In 1861 William I became King of Prussia, and soon afterwards Bismarck became his Prime Minister. Bismarck had been a member of the Diet and minister to Russia and France. He was a shrewd, bold man, but he knew how to work secretly for his own ends, too. He had fully made up his mind to make Prussia the head of the German states, and to drive Austria out of German affairs.

Year after year he added soldiers to the army until he had nearly half a million trained men. He made a secret treaty with the King of Sardinia to help against Austria, in case of war. He formed a new plan of government for Germany, leaving Austria out.

When two nations want to fight, they will soon find something to fight about. In this case the quarrel was about the two provinces, Hol'-stein and Schles'-wig. These had been taken from Denmark, and Prussia and Austria could not agree as to the division of them. Austria wanted the question to be settled by the Diet, but Bismarck sent twenty thousand soldiers into Holstein and said that "only blood and iron could settle the question."

The war called the "Austro-Prussian War" now began. Von Moltke, the commander of the German armies, had the war all planned out before

it began, and everything worked to perfection. The states that were the allies of Austria were compelled to remain neutral. King George of Han-



Bismarck.

ver refused, and his army was surrounded and taken prisoners.

The three Prussian armies then took up their march toward Vienna. At the village of Sa-do'-wa they met the Austrian army. Several victories had

been won, but the battle at Sadowa was decisive. A half million of men fought until noon without victory on either side. Then a fresh Prussian army arrived, and the Austrians were driven from the field. By the treaty of peace that King Francis Joseph was forced to make, Austria was no longer to take any part in the affairs of Germany.

A union of the chief German states called the North German Union was now formed. The Prussian King was to be president of the union and command the armies. The king and Bismarck already knew where they would soon have need of armies.

Louis Napoleon was elected president of the second French republic in 1848. This was called the year of revolutions, because there were so many of them. He made himself emperor in 1852, and was called Napoleon III. He saw how strong Prussia was growing, and hoped to be able to check it. He was anxious to extend France to the river Rhine. But when the French ambassador spoke to Bismarck about giving up the rest of Alsace to France, the man of "blood and iron" very gruffly refused to think of it.

In 1870 something happened that brought on war between France and Germany. The crown of Spain was offered to a member of the House of Hohenzollern, that is, the Prussian royal family.

Prince Leopold, to whom it was offered, re-

fused to accept. But Napoleon III wanted King William to promise that no relative of his should occupy the Spanish throne. The French minister made this demand of the king on a public street at Ems. The king told him "to see the ministry at Berlin." At Berlin, Bismarck dismissed the ambassador with a rude refusal.

France began to call her armies together at once. Every German state joined with Prussia, and a million of German soldiers were soon in the field. They were eager to avenge the wrongs that the first Napoleon had brought upon them fifty years before. The war with Austria lasted only seven weeks. This war lasted only eight. The French were beaten everywhere. The decisive battle was fought at Sedan, where the French had to surrender ninety thousand men. Two months later they surrendered their main army, one hundred and seventy-six thousand men. Paris was then besieged and taken.

Napoleon had surrendered his sword to King William at Sedan. He did not dare return to Paris, but at the close of the war fled to England. His empire was over, and for the third time France became a republic.

On January 18, 1871, in the palace of the French kings at Ver-sailles', King William of Prussia was crowned Emperor of Germany. The German states were at last united to form a German nation.

HOW ITALY BECAME ONE NATION

ALL during the Middle Ages, that is, from 476 to 1492, Italy had no king ruling the whole country like England or France. But each city had its own duke or prince. Rome and the near-by territory was ruled by the Pope. This state of affairs made the country weak. The stronger nations, especially Spain, France, and Austria, overran Italy, seized upon such of the cities as they wanted, and added them to their own possessions.

During the first half of the fourteenth century an attempt was made to unite the parts of Italy. At this time the residence of the popes was in France, and Rome was in great confusion, owing to the quarrels of leading families. These families built strong castles and behaved like the feudal barons of Germany.

Nicolo di Rienzi is the hero of this first attempt to unite Italy. His brother, a boy, had been killed in the strife of the nobles, and he wished to be revenged upon them. Rienzi was a persuasive orator, and he called the people together in secret meetings. He asked them to meet him in Rome on a certain day. On that day he appeared before them and read to them a form of government and laws that he had prepared. The people shouted their approval. They chose him chief ruler, and called

him Tribune, after the old Roman officer of the people.

For a time Rienzi ruled Rome well. Then he planned to bring under his government the other Italian cities. Many of them favored his plans. But the success he had seems to have turned his head. He began to take on the appearance of royalty. He called himself high-sounding titles, as, August Tribune, Defender of Italy, and Friend of Mankind. Finally, he had himself publicly crowned with seven crowns.

Soon the clergy, the nobles, and many of the people turned against him and drove him out of Italy. Affairs in Rome became as bad as before. After a time Rienzi returned. But he soon began to levy high taxes, and behaved as foolishly as before. Then the people rebelled again. This time they pursued him to the capital and stabbed him to death. Petrarch, the poet who led in the revival of learning, said of him:

“I loved his virtues. I praised his ends, and I looked forward to the rule of Rome over a united and happy Italy at peace with the world.”

During the rule of the free cities of Italy, more great men flourished than at any time in the world's history. Athens, in the time of Pericles, is the only city that can compare with Florence in the days of Rienzi. The greatest artists and sculptors, poets, and historians were born in that city. Dan'-te,

Raph'-a-el, and Michael Angelo were some of the greatest artists and poets.

In geography and science, too, Italy took the lead. To prove this we need only name Columbus, Vespuclius, and Cabot among the discoverers.

In the early times man thought the earth to be fixed and immovable, and that the sun and the stars revolved around it. An early astronomer, Ptolemy (Tol'-e-my), had taught this, and for many centuries men believed it. Toward the end of the sixteenth century a German astronomer, Co-per'-ni-cus, taught that the sun is the center around which the earth and the planets revolve, and that the stars are fixed.

This idea of Copernicus was taught by the most famous of Italian scientific men, Gal-i-le'-o. The story of Galileo teaches us how ignorant and stubborn the people, and especially the priests, of his time were. The first discoveries of Galileo were made while he was a medical student at the University of Pi'-sa. There is a famous tower there that leans to one side on account of the foundation having settled unequally. It is known as the "leaning" tower. From the top of this tower Galileo would drop objects of different weight and material. He found that two objects of the same size and shape would strike the ground at the same time, no matter if one weighed more than the other.

He observed the swaying of a large chandelier

in the cathedral. It suggested to him the pendulum, which is used in measuring time. But Galileo's greatest work was the invention of the telescope, an instrument that makes distant objects seem near. With it he discovered the moons of Jupiter, and watched them revolve around that planet. He also saw the black spots on the sun, and could tell by the movement of these spots that the sun turns on an axis like the earth.

He was the first to see the mountains and valleys on the surface of the moon. The telescope enabled him to see thousands of stars that could not be seen by the naked eye. At the time that Galileo lived, it was the custom of the church to settle all questions about geography and science by consulting the Bible and the writings of the priests.

If a man believed or taught anything not found in these books, he was likely to be punished for heresy. He might be tortured and imprisoned, or even put to death.

Galileo was soon charged with heresy and brought before the Inquisition. This was a court of three men, who were chosen to try cases of heresy. He was found guilty of teaching that the earth moved around the sun, and of other heresies. As he promised not to teach these further, he was released. But he did not keep his promise, and soon after wrote a book supporting the ideas of Copernicus. He was then put in prison again. He



Galileo Examining the Moons of Jupiter with his Telescope.

knelt before the judges and solemnly swore never to teach again that the earth moves. The story is told that when he rose from his knees, he said:

“It *does* move, though, for all that!”

Galileo became nearly blind in his old age. John Milton, the greatest of English poets, went to see him when a young man traveling in Italy. The old philosopher took pleasure in explaining to the young Milton the mystery of the sun, the planets, and their motions.

Before his death, in 1642, Italy had become the most wicked country in Europe. Nowhere else were there so many murders, poisonings, and revolutions. Rulers were treacherous, and no man's word could be trusted.

Much of this wickedness was caused by bad government. Napoleon put the Pope in prison and added Italy to the French Empire, but after his defeat it was given back to its former owners. Venice and the northern part belonged to Austria; the Pope ruled the central part; the south was called the Kingdom of Naples, and was ruled by a king of the French royal house, the Bourbons. The northwestern part, called Piedmont, was part of the domain of Victor Emmanuel I, King of Sardinia.

The French had given Italy a taste of liberty, and when the old rulers began to rule harshly, there were soon mutterings of discontent.

Plots and societies were soon formed to overthrow the tyrants. Two of the most noted leaders of the patriots were Joseph Mazzini (Mat-se'-ne) and Joseph Ga-ri-bal'-di. They founded a secret



Garibaldi.

society called Young Italy, whose object was to fight for the freedom and unity of Italy whenever and wherever the chance came. Another older society was the Car-bo-na'-ri, or charcoal-burners.

These societies stirred up many revolts, but all attempts to obtain rights for the people were put down by the troops of Austria. Mazzini and Garibaldi had to flee from Italy to save their lives. Garibaldi spent fourteen years in South America, where he married a Spanish girl, Anita. In peace or in war, this devoted wife was always with him until her death.

In 1849 he returned to Rome where he stirred up the people to resist the French and the Austrians. When he saw that he was sure to be defeated, he led five thousand of his men through the enemy to join the Sardinian king, Victor Emmanuel II, in the north. The Austrians triumphed again over conquered Italy.

Victor Emmanuel had for his minister a shrewd statesman named Count Cavour'. Cavour induced Napoleon III to help drive Austria out of Italy. Sardinia had helped France in the Crimean War (p. 220), and now France returned the favor. The armies of France and Sardinia won two great victories over the Austrians at Ma-gen'-ta and at Sol-fe-ri'-no. Austria gave up all her Italian possessions, except Venice. That city and territory she was soon to lose also.

In 1860 came one of the romantic adventures of Garibaldi. The people of Naples and of Sicily had rebelled against their king. Gathering a thousand of his men, the hero of the "red shirt" sailed

from Genoa for Sicily. He drove the troops of the king out of Sicily. Then he crossed for Naples, where the people welcomed him as their saviour. A vote was taken, and the people of Naples and Sicily all agreed to join the kingdom of Victor Emmanuel II.

The next step in uniting Italy was made in 1866, at the close of the Seven Weeks' War. Cavour and Bismarck had agreed to make Austria give up Venice, and it was done.

The final step was the most important of all. The capital had been first at Turin, then at Florence. Rome was still held by the Pope, who was protected by a French army.

When the Franco-Prussian War began, in 1870, Napoleon III withdrew his troops from Rome to fight Germany. Victor Emmanuel at once gave notice to the Pope that Rome would now be made the capital of the Italian kingdom. The people of Rome voted to join the new kingdom. Thus the domains of the popes, over which they had ruled since the time of Pepin, King of the Franks, were taken from them. It was the last stroke, Victor Emmanuel now ruled over a united Italy; from the Alps to the Mediterranean his rule was gladly accepted.

THE TURKS

THE city of Constantine on the Bosphorus came into the hands of the Turks in 1453, and is still a Mohammedan city. Five times each day from the



FROM PAINTING BY GEROME.

Calling to Prayer.

tower of each of the five hundred mosques of the city, the voice of the muezzin, or priest, may be heard calling the people to prayer:

“God is great; there is but one God; Moham-

med is the prophet of God. Prayer is better than sleep; come to prayer!"

Every good Mohammedan then turns his face toward Mecca, the birthplace of the prophet, and repeats a prayer.

The Turks are the only people of Europe who are not Christians. They have always illtreated the Christians who live in their country. This persecution has led to many wars, which have ended in taking away from Turkey several of her provinces. The Turks would have been driven out of Europe long ago if the Christian nations could have agreed as to who should have their capital city.

In some way Constantinople is the most important city in Europe. One reason why it is important is because it controls the entrance to the Black Sea. Then, the nation that owns Constantinople can send ships to any part of the eastern Mediterranean, and to the mouth of the Nile. The Suez Canal has become the great highway to the Indies. More ships pass through this canal than any other. England depends upon it to reach India, her greatest colony. Now, a strong nation in control of Constantinople and the Black Sea could easily send war vessels and seize the Suez Canal. When Turkey was a strong nation, she would not allow any ships of other nations to sail on the eastern Mediterranean. Now she is a weak nation and cannot do this.

Constantinople.



Russia has made many attempts to drive out the Turks and get Constantinople for herself. But England and France have prevented this, for fear that Russia would try to shut their ships out of the Mediterranean and the Suez Canal.

The meaning of the "Eastern Question" is this: if the Turks are driven out of Europe, what nation shall have Constantinople?

In 1820 Turkey was greatly weakened by a revolt among the imperial guard of the sultan. This body of men was called the jan'-i-za-ries. Several times they had rebelled and put the sultan to death. At last Mohammed II determined to get rid of them. Eight thousand were penned up in their barracks and burned. Twenty thousand more were executed or exiled. The rest were disbanded and scattered.

In 1825 Greece rebelled against Turkey and gained her independence. The hero of this war was Marco Bozzaris (bot'za-res), who is sometimes called the Leonidas of modern Greece. His greatest deed was a night attack on the Turkish army, in which he routed them and captured their camp. It was his last battle.

"They fought like brave men, long and well ;
They piled that ground with Moslem slain ;
They conquered, but Bozzaris fell
Bleeding at every vein.

“ Bozzaris, with the storied brave,
Greece nutured in her glory’s prime,
Rest thee ! There is no prouder grave,
Even in her own proud clime.

“ We tell thy doom without a sigh,
For thou art Freedom’s now, and Fame’s,
One of the few—the immortal names,
That were not born to die.”

Turkey had been further weakened after the Greek rebellion. Me'-hem-et Ali, the sultan’s vice-roy in Egypt, had rebelled against his lord. He had destroyed the sultan’s fleet and robbed him of half his possessions. Mehemet even threatened Constantinople. If England and other European nations had not stopped him, he would have made himself master of the whole Turkish Empire.

The bad treatment of the Christians living in Turkey led to several wars with Russia. In 1853 Nicholas I, the Czar of Russia, proposed to England to drive out the Turks and divide up the country between them. When England refused, the czar began a war against Turkey “to protect the Christians,” he said. But England and France thought what he wanted was Constantinople, and they joined the Turks against him. This war is called the Cri-me'-an War, because it was fought mainly on the peninsula of Cri-me'-a.

The French and English defeated the Russians in nearly every battle.

At the battle of Bal-a-kla'-va occurred the famous "charge of the light brigade," about which the English poet Tennyson has written a splendid poem. This brigade was ordered to recapture some guns which had been taken from the English. But by mistake they attempted to take a battery two miles away, in the very center of the Russian army.

"Half a league, half a league,
Half a league onward,
All in the valley of death
Rode the six hundred.
'Forward, the Light Brigade !
Charge for the guns !' he said :
Into the valley of death
Rode the six hundred."

"Forward, the Light Brigade !'
Was there a man dismayed ?
Not tho' the soldier knew
Some one had blundered.
Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die :
Into the Valley of Death
Rode the six hundred.

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volleyed and thundered :

Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.



The Capture of Sebastopol.

“ When can their glory fade ?
O the wild charge they made !
All the world wondered.
Honor the charge they made !
Honor the Light Brigade,
Noble six hundred ! ”

This war was ended when the Russian stronghold of Se-bas'-to-pol was taken. The Russians

agreed not to keep a war fleet in the Black Sea, and not to interfere any more in the affairs of Turkey.

In 1876 Turkey massacred thousands of Christians in Bulgaria. This led to another war with Russia. Turkey lost Bulgaria and two other provinces. This loss has made the Turkish possessions in Europe very small. Perhaps some day they may be driven back into Asia, from where they came.

THE AMERICAN REPUBLICS

ALL the colonies in America, before 1776, had been ruled by governors sent out by the mother countries. In that year the thirteen English colonies along the Atlantic coast of North America declared themselves independent of Great Britain and became the United States of America.

A republic is a country where the people themselves choose the men who govern it. The United States was the first republic to be formed in the New World.

The example of the United States in freeing itself from the rule of a king was soon felt in both Europe and in the Spanish colonies of America. The French soldiers who fought with Washington went home to take part in the French revolution. The French king was put to death and France became a republic. But the French did not act as wisely as the American colonists. They had had no experience in governing themselves, while the Americans were accustomed to manage their own affairs in the towns and cities.

Since the French people could not bring about order, they fell under the control of a man who could keep order, Napoleon Bonaparte.

In 1808 Napoleon conquered Spain and made his brother, Joseph, king of that country.

The Spanish colonies in America refused to submit to the rule of a French king and revolted under the lead of Simon Bolivar.

Bolivar was born in Caracas, Venezuela. When a young man, he visited the tomb of Washington at Mount Vernon. He resolved to follow the example of the great patriot and devote his life to obtaining the independence of Venezuela.

In 1811 he called a meeting of the citizens of Caracas. A declaration of independence was signed, and Fran-cis'-co Miran'-da, an older patriot than Bolivar, was made chief. A few days after this a fearful earthquake destroyed the city and killed several thousand of Miranda's soldiers.

The Spanish governor had ten thousand men sent from Spain, and he soon got his power back. Miranda was sent to Spain where he died in prison. But Bolivar escaped and lived to see his country free and independent.

He at first fled to the island of Jamaica. A few years later he returned to South America. He was made dictator at Lima in 1823. Peru and Venezuela joined forces. They defeated the Spanish army on the lofty plain of A-ya-cu'-cho, twelve thousand feet above the sea. A new republic was formed and named Bolivia in honor of the leader.

Soon afterwards the republics of Colombia, Ecuador, and Venezuela were formed.

A few years before this, in 1818, Chile and the

Argentine Republic were organized. Ten years later Paraguay and Uruguay were separated from Argentina and became distinct republics. Brazil remained an empire under the rule of Don Pedro II till 1889. It then became a republic.

In Mexico there was a long and bloody war with Spain. The hero of Mexican independence was I-tur-bi'-de, who finally defeated the Spanish in 1821. Mexico was declared independent and made into a republic in 1824.

Napoleon III attempted to seize Mexico in 1861 and make an Austrian noble, Max-i-mil'-i-an, emperor. But the United States interfered, and declared that she would protect the young republics in America. The French troops sailed back to France, and Maximilian was captured and shot by Mexican soldiers.

During this same period (1808-21) the little states of Central America also drove out their Spanish governors, and began to govern themselves as republics. We might call the time between our own Revolution and 1824 the revolutionary age, since there were no less than sixteen new republics formed by revolutions during this time.

NEW JAPAN AND THE FAR EAST

DURING the year 1904, the whole world was astonished that a little nation of little men should defeat in battle the great Russian armies and navies. The Russian soldier is a giant compared with the Japanese soldier. But to-day it is skill and not strength that counts.

Japan is the only nation in the world that still believes that its ruler is descended from a god. The present mikado is descended from Jim-mu Ten-no, the first mikado, who began to rule 660 B.C. At that time the people thought that the mikado became a god when he died.

The old religion of Japan was a worship of dead kings and heroes. The war god of Japan is O'-jin, who was once a noted warrior. The Japanese take great pride in soldierly qualities. They are brave and hardy. They are very courteous and dignified in their intercourse with strangers. Every man is ready to fight and to give his life for his country in case of need.

In the early times Japan was greatly troubled by the wars of rival kings and chiefs. It was like the condition of Germany in the Middle Ages, when the nobles were often stronger than the king.

The warlike chiefs, or shoguns, at last got control of the government, and the mikados retired to

private life. It was not until 1868 that they were restored to their old power and position.

When the Tartars overran China and made themselves masters of that country, they tried also to take Japan. The Tartar emperor sent a great fleet in 1281 to make the conquest of the islands. But a typhoon, or fierce tropical storm, swept over the sea and completely wrecked the Tartar fleet.

Gradually the Japanese established a feudal system. The shogun was the chief lord, and his vassals were called dai'-mi-os. They ruled over the various provinces, or divisions, of the empire. As the Shogun, and after 1868 the mikado, had all the power, the government was an absolute monarchy. But in 1889 a constitution was adopted, giving the people the right to vote and to take part in making laws. Japan is therefore now a constitutional monarchy, like England or Germany.

In 1855 the President of the United States sent Commodore Perry to Japan to make a treaty which would allow Americans to visit that country and trade with the merchants there. This was the first time that Japan consented to allow foreigners to come into their country. After the treaty was made we sent a Mr. Harris to Japan as minister.

A minister is one who looks after a country's interests in a foreign land. Mr. Harris was received with great honor. Men were sent ahead to see that the roads and bridges over which he must

pass were in order. People were asked to sweep the streets clean in front of their houses. And they were forbidden to gather in crowds to look at the procession, as this in Japan is not considered polite.

One of the mikado's palaces was given him to live in during his stay at the capital. Every street that he passed through and every place that he visited was selected beforehand, so that everywhere he might receive every courtesy and kindness.

The most wonderful thing about Japan is the quickness with which she has learned the ways of civilized nations. Every year she has sent out five hundred young men to England, France, Germany, and the United States. These young men remained in foreign countries to get an education. They studied the armies and navies of these countries. They studied the laws, occupations, and the manufactures of the people among whom they lived. When they returned to their own land they taught their countrymen the best things they had learned.

The Japanese soon began to make the articles that they brought from abroad. They learned to build their own war vessels, to make their own cannon, rifles, and ammunition. They drilled their soldiers after the German method, because they thought that the best. They built railroads and telegraph and telephone lines. During the fifty years since Commodore Perry visited them, they

have made as much progress as other nations have made in two hundred years.

They are called the Yankees of the East, because they are so ingenious; they are called the French of the East, because they are so polite; and some one has called them the English of the East, because they are so persevering. They have taken

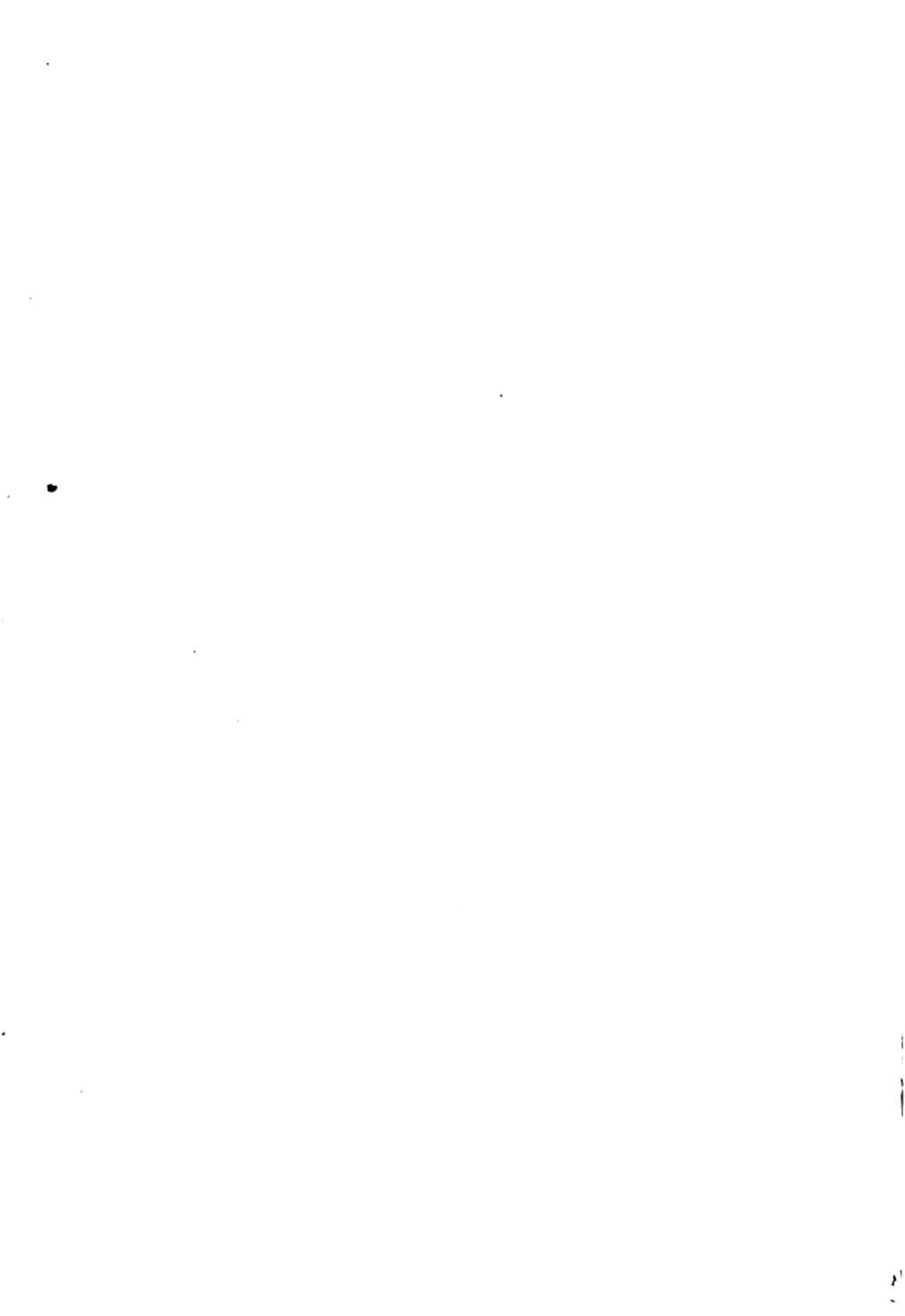


Japanese Girls Reeling Silk in a Factory.

to themselves all the good qualities of the other nations.

About a year ago Japan began a war against Russia, because that country did not keep an agreement she made to take her armies out of China. Russia despised the Japanese, calling them yellow dwarfs. But in a few months the "dwarfs" sank

all the war vessels that Russia had in that part of the world. By stubborn perseverance and skillful fighting they took from Russia the strong fortress at Port Arthur that Russia declared could not be taken. The Japanese defeated Russia's armies in many battles by their superior skill, and drove her out of China. Japan is now counted among the great nations of the world.



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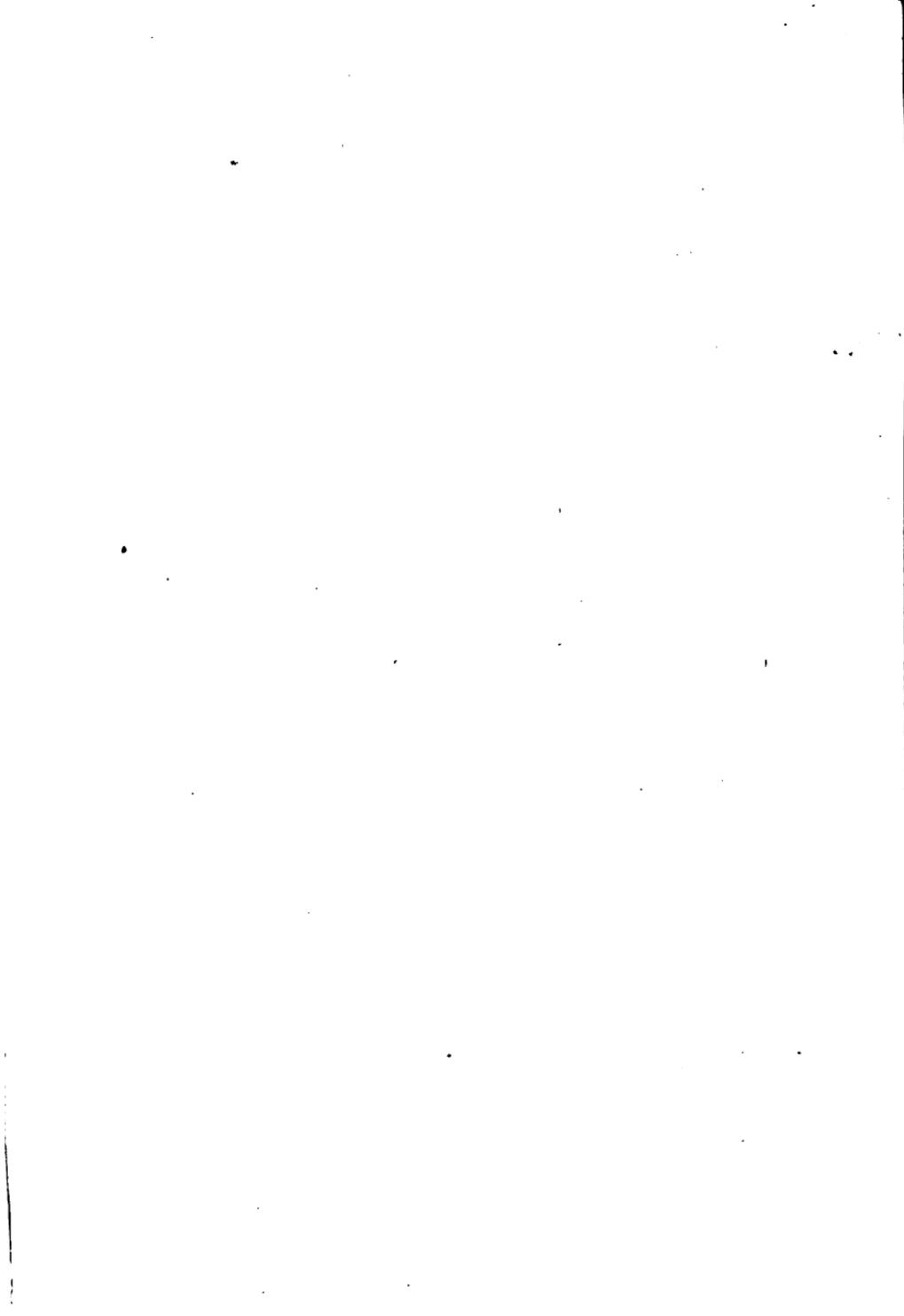
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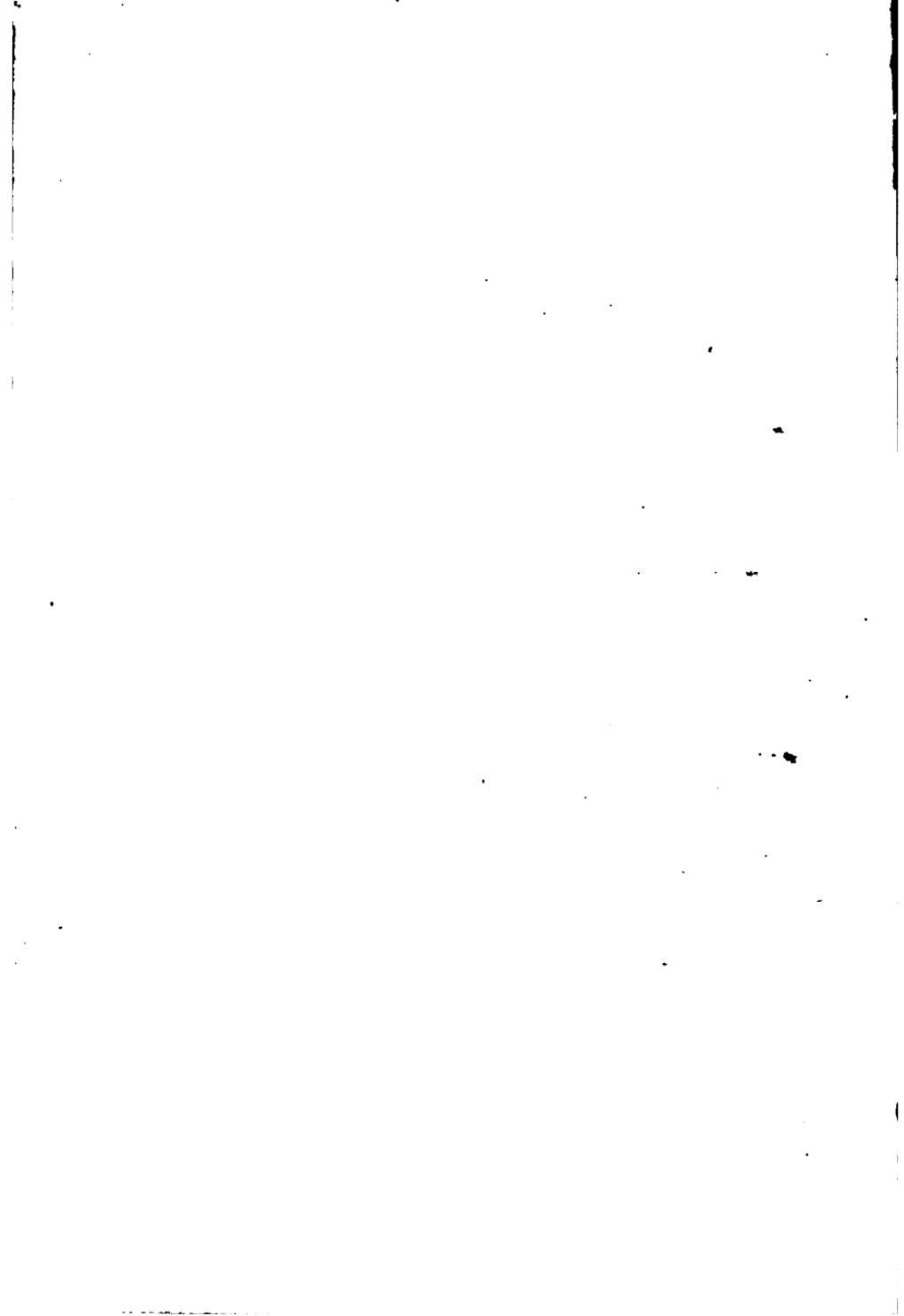
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